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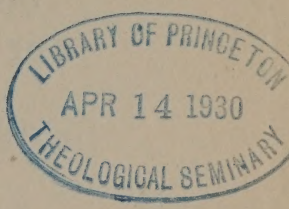

BY THE REV.
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OUR LORD JESUS CHRIST: THE CHRISTIAN'S AUTHORITY FOR THE INSPIRATION AND INFALLIBILITY OF THE BIBLE

" God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son " (*Heb. i.* 1).

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CONTENTS

CHAPTER		PAGE
I.	Our Lord Jesus Christ: The Christian's Authority for the Truth and Inspiration of the Bible.	1
II.	Our Lord Jesus Christ possessed Supernatural Knowledge	7
III.	Our Lord Jesus Christ could read the hearts of men, and knew their very thoughts . .	18
IV.	Our Lord Jesus Christ showed Himself a Prophet of God by foretelling events; many of which have already been fulfilled .	26
V.	Our Lord Jesus Christ did not adopt the opinions and beliefs of the Jews of His time; but was recognized as a Great Prophet, with a special Message from God	34
VI.	Our Lord Jesus Christ foretold a Day of Universal Judgment, and announced Himself as the Great Judge in that Day . .	43
VII.	Our Lord Jesus Christ claimed the prerogatives of God, and proclaimed Himself to be the Son of God, in a way that assumed equality with God the Father	47

CHAPTER PAGE

VIII. Our Lord Jesus Christ came down from Heaven to be the Saviour of the World, and His teaching concerning this Great Salvation is Supernatural and Divine 54

IX. Our Lord Jesus Christ bestowed supernatural knowledge upon His Disciples . . 61

X. Our Lord Jesus Christ claimed to be God; His Disciples believed Him to be God; and accepted His words as the Words of God . 67

XI. Our Lord Jesus Christ is the Subject of the whole Bible and is therein revealed to the World as God manifest in the flesh . . 73

XII. Our Lord Jesus Christ an Infallible Teacher . 83

PREFACE

THIS book is not written as a controversial argument with Modernists and higher critics—but it is written for the multitude of humble men of heart, who have always believed in the Divine Authority and Inspiration of the Holy Scriptures; but who have been surprised and shocked at the assertions and assumptions of some who profess to be Christian teachers, and whose teaching threatens to undermine their faith in the Bible, and indeed in Christianity itself. It is written for those who feel that if the Bible cannot be confidently relied upon, the foundation of their hope is taken away from them. This book is written to re-assure them, and to show that they need not fear, that the Bible is its own interpreter—not the Modernists—and that it may confidently be relied upon as infallible; and that humbly believing its message, as we are commanded by God to do, it will reveal Jesus Christ to the believer as Lord and Saviour, by whose Cross and Passion it is we obtain remission of our sins, and are made partakers of the Kingdom of Heaven.

JESUS CHRIST VERSUS THE MODERNISTS

CHAPTER I

Our Lord Jesus Christ is the Christian's authority for the truth and inspiration of the Bible.

THE Christian Church has always believed the Bible to be inspired by God. The Bible has been a subject of attack in all ages, and from time to time men have arisen who have striven to destroy its Divine authority, and thus to rob the world of those blessings which follow from the belief of its truths. But hitherto it has been left to infidels and to avowed enemies of Christianity to deny the truthfulness of its records; but in these last days, men calling themselves Christians are to be found who reject the plenary inspiration of the Bible, and some even the inerrancy of the statements of Jesus Christ. And so we find that, in Christian colleges, candidates for the ministry are taught things, which when proclaimed by such men as Voltaire or Tom Paine, were indignantly rejected as infidelity and scepticism.

However, for eighteen hundred years, the Christian Church has been unanimous in upholding the plenary

inspiration, the infallibility, and the supreme authority of Holy Scripture. There is no exception to this rule. All branches of the Christian Church, though wide apart in many other things, holding discordant " Rules of Faith," and sharply opposed on questions of Church ordinances and Church government, whether Roman, Greek, or Protestant, with all the various parties and sects into which they are divided, are agreed that the Sacred Scriptures are the words and work of God.

If we go back to the Reformation, when there was a great spiritual earthquake, and the foundations of the Christian religion were thoroughly examined and tested, we shall find by a study of the Articles of Faith, drawn up at that time by the different Reformed Churches, that they are unanimous in upholding the plenary inspiration and supreme authority of the Word of God. The importance of this unanimity cannot be over-estimated when we remember the host of learned men, mighty in the Scriptures, whom God raised up at that time, and who with one voice proclaimed the infallibility of the Bible.

If we go back to the earliest days of the Church, when there were such fierce controversies waged on questions of doctrine, we shall find that all parties appealed to the Holy Scriptures as the supreme, infallible authority of the Christian Church. If we examine the Christian writers, beginning with those immediately following the writers of the New Testament, we shall find a consistent and universal belief that the Bible is the Word of God, and the supreme and only authority in matters of Christian Faith. For instance, take the earliest Christian

writer—Clement of Rome—in his Epistle to Corinth; and we find such expressions as these: "Thus saith the Holy Spirit"; "Look unto the Holy Scriptures, which are the true words of the Holy Spirit"; "Hence we find how all the ministers of the grace of God, have spoken by the Holy Spirit." It is the same wherever we turn in Irenaeus, Hippolytus, Origen, Augustine, and, indeed, in all Christian writers down to the nineteenth century. Thus we see that for eighteen centuries all Christian Churches by whatever name they were known, and all Christian writers of every sect and creed, have consistently maintained that God is the Author of the Bible; that its commands are authoritative, its decisions final, and its teaching infallible.

It is strange, therefore, to find in these last days, that some who profess and call themselves Christians deny all this. Many of them tell us they cannot believe such things as the story of the Creation, the Fall of Man, nor in the promise of a Redeemer made to Adam and Eve in the Garden of Eden. They are unable to accept as true the story of Cain and Abel, of Noah and the Flood, and facts recorded of Abraham, Isaac, and Jacob. They reject (many of them) the story of Joseph in Egypt, the story of Moses, and the signs and wonders wrought by his hands. They do not accept as authentic the account of Job and his troubles, Jonah in the belly of the fish, Daniel in the lions' den, and Shadrach, Meshach and Abed-nego in the burning fiery furnace. They deny that Moses is the author of the Pentateuch, professing to have discovered redactors and sub-redactors without end, who had chief part in its

production. Indeed, it is asserted that Deuteronomy was not known till the reign of Josiah, and Leviticus was not known till the days of Ezra ; Daniel was not written till centuries after the times of that prophet ; that there were two or three or more Isaiahs who wrote the book bearing that name, and that David did not write the Psalms attributed to him by Jesus Christ, with many such like things. These Modernists accept only certain portions of the Bible, such portions as their " inner consciousness," or " spiritual instincts " permit them to accept ; but what the portions are which are reliable and infallible they have not yet been able to decide. Many of these Modernists profess faith in Jesus Christ, notwithstanding the fact that He accepted the truth of the Old Testament records, and daily taught and expounded them to His disciples during His earthly ministry. Many of them worship Him as Lord, as the Perfect One, as the Great Teacher, as the Saviour from sin and death, and, I suppose, believe He is coming again to judge all mankind. That being so, it is hard to understand how such men can sit in judgment upon His statements, and charge Him with ignorance and (worse still) with conniving at the ignorance of His hearers ; in leaving them to believe so many things found in the Old Testament which, they say, are not true. It is impossible to believe in the infallibility of our Lord and Saviour Jesus Christ, unless we believe in the absolute truth of His teaching concerning the Old Testament Scriptures. If they take up this attitude of unbelief they have invented a Christ of their own, but He is not the Christ revealed to us in the New Testament.

There are two explanations invented to explain this extraordinary contradiction :

(1) The first is what is called the " Kenosis " or " Limitation Theory." They say that Jesus Christ being truly man, was circumscribed by the ordinary limitations of mankind, and therefore there were limitations to His knowledge, and that He believed just as pious and instructed Jews believed in His day. He was taught and accepted as true, just what other Jews were taught, and accepted in Palestine at that time ; and the fact of His believing implicitly in the Jewish Scriptures by no means guarantees their absolute veracity.

(2) The second is what is called " The Accommodation Theory." This theory maintains that though He was Divine and therefore infallible, yet as He did not come to correct men's knowledge, but to bring them salvation, He did not concern Himself with correcting the errors of the Jews, which they held about many things in the Old Testament, and which were not true, but to bring in a New Revelation. He was, therefore, content to take the Old Testament Scriptures as He found them, and the current beliefs as usually held at that time ; and without guaranteeing their inspiration or infallibility, He just used them as others used them, accommodating Himself to the popular ideas of the Jews of His day.

It can be abundantly shown from the Four Gospels of the New Testament that both these theories are contrary to the facts recorded there. No one with proper respect for our Lord, would charge Him with

the deceit and fraud implied by "The Accommodation Theory." Instead of accommodating Himself to the prevalent opinions of the religious teachers of His day, His whole ministry was a revolt against much of the teaching and practices of the leaders of religious thought among the Jews; and a great part of His teaching is taken up with correcting the errors into which they had fallen, and which had come about, as He expressly told them, because of their ignorance of the Scriptures. With regard to the "Limitation Theory," it can be clearly seen that the Gospels are full of statements and incidents showing that the knowledge of Jesus Christ was supernatural and illimitable; and that we are honestly bound to accept His words as infallibly true. We therefore conclude, on the authority of our Divine Lord and Master, that we must accept the facts recorded in the Old Testament as true history; that the men who wrote the books wrote under the influence of the Holy Spirit; that God is the responsible Author of the Book, and that therefore the Bible is Infallible.

CHAPTER II

Our Lord Jesus Christ possessed Supernatural Knowledge.

THIS little book is not written for Modernists or Higher Critics—men who refuse to accept the words of Jesus Christ and His Apostles as final are not likely to be influenced by anything that I can say—but it is written for the multitude of humble men of heart, who have always believed in the Divine Authority and Inspiration of the Holy Scriptures, but who have been surprised and shocked at the assertions and assumptions of some who profess to be Christian teachers, and whose teaching threatens to undermine their faith in the Bible, and indeed in Christianity itself. It is written for those who feel, that if the Bible cannot be confidently relied upon, the foundation of their hope is taken away from them. This book is intended to reassure them, and to show that they need not fear; that the Bible is its own interpreter—not the Modernists—and that it may confidently be relied upon as infallible; and that humbly believing its message, as we are commanded by God to do, it will reveal Jesus Christ to the believer as Lord and Saviour;

by whose Cross and Passion it is we obtain remission of our sins, and are made partakers of the Kingdom of Heaven.

It is plainly taught in the Gospels themselves that our Lord's knowledge was supernatural and Divine. Most persons who call themselves Christians, and indeed many who do not call themselves Christians are prepared to admit that Jesus Christ is the most wonderful Teacher that the world has ever seen. This was certainly the opinion of John the Baptist, a man acknowledged by Jews as well as Christians to be a prophet of God, and one expressly sent by God and equipped by God to prepare the world for the coming of our Lord.

This is the testimony of John concerning Jesus: (*St. Luke iii.* 15.) "And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, I indeed baptize you with water; BUT ONE MIGHTIER THAN I COMETH, THE LATCHET OF WHOSE SHOES I AM NOT WORTHY TO UNLOOSE: He shall baptize you with the Holy Ghost and with fire: whose fan is in His hand, and He will throughly purge His floor, and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable."

But John the Baptist goes beyond general terms, and expressly states that the words of Jesus are the words of God. This is what he said: (*St. John iii.* 30, etc.) "He must increase, but I must decrease. He that cometh from above is above all. He that is of the

earth is earthly, and speaketh of the earth. He that cometh from Heaven is above all. And what He hath seen and heard that He testifieth, and no man receiveth His testimony. HE THAT RECEIVETH HIS TESTIMONY HATH SET TO HIS SEAL THAT GOD IS TRUE. FOR HE WHOM GOD HATH SENT SPEAKETH THE WORDS OF GOD; FOR GOD GIVETH NOT THE SPIRIT BY MEASURE UNTO HIM. THE FATHER LOVETH THE SON, AND HATH GIVEN ALL THINGS INTO HIS HAND. He that believeth on the Son hath everlasting life, and HE THAT BELIEVETH NOT THE SON SHALL NOT SEE LIFE; but the wrath of God abideth on him."

With such a clear and emphatic statement as this, surely it is settled for ever that the words of our Lord and Saviour are Divine and infallible!

In St. Luke's Gospel we also see this fact of the Divine Authority of our Lord's words declared.

After the forty days temptation in the wilderness we read: (*St. Luke iv.* 14.) "And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of Him, through all the region round about. And HE TAUGHT IN THEIR SYNAGOGUES, BEING GLORIFIED OF ALL." And then there follows that memorable first sermon in Nazareth: "And He came to Nazareth, where he had been brought up; and, as His custom was, He went into the synagogue on the Sabbath day and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when he had opened the book, He found the place where it was written, THE SPIRIT OF THE LORD IS UPON ME, because He hath anointed me to preach the Gospel to the poor.

He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord. And He closed the book, and gave it to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, THIS DAY IS THIS SCRIPTURE FULFILLED IN YOUR EARS. AND ALL BEAR HIM WITNESS, AND WONDERED AT THE GRACIOUS WORDS THAT PROCEEDED OUT OF HIS MOUTH." Here it is also clear and emphatic on the testimony of Christ Himself that He was called of God to preach the Gospel, that the Scripture that foretold that the Spirit of the Lord should rest upon the Messiah of Israel for that purpose, was that day fulfilled in Him. Surely this means what John the Baptist declared, that the Holy Spirit was not given by measure unto Him; that when He spoke, the words were the words of God.

But the Bible, unlike so many other books, teaches not only by precept, but also by example. We have many instances recorded in the Scriptures where our Lord manifested this Divine and supernatural knowledge. I am afraid that many persons who write about the books of the Bible do not read the books themselves, but read what others have written and said about the books. It is astonishing to find men stating that the knowledge of Christ was limited, when the Gospel narratives clearly show again and again that this was not the case. Let us look at some of these instances:

It was the manifestation of this supernatural knowledge that led to the conviction and conversion of Nathanael.

(*St. John i.* 43, etc.) "The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow Me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to Him, and saith of him; BEHOLD AN ISRAELITE INDEED IN WHOM IS NO GUILE! NATHANAEL SAITH UNTO HIM, WHENCE KNOWEST THOU ME? JESUS ANSWERED AND SAID UNTO HIM, BEFORE THAT PHILIP CALLED THEE, WHEN THOU WAST UNDER THE FIG TREE I SAW THEE. NATHANAEL ANSWERED AND SAITH UNTO HIM, RABBI, THOU ART THE SON OF GOD; THOU ART THE KING OF ISRAEL. Jesus answered and said unto him; Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these. And He saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." Of course, it is easy enough by invention and inference to argue these things away, and to make out that this may not have been anything very wonderful after all; but to Nathanael it was something truly wonderful, and enough to convince him that Jesus Christ was the Son of God.

Upon another occasion our Lord manifested to His disciples this same supernatural knowledge of what was happening in places far away; and it is no wonder that one of them was afterwards led to exclaim, "Lord, Thou knowest all things." I refer to the case of Lazarus. Word was brought to Jesus, saying, "Lord, behold, he whom Thou lovest is sick."

(*St. John xi.* 11, etc.) "After that He saith unto them, Our friend Lazarus sleepeth, but I go, that I may awake him out of sleep. Then said His disciples, Lord if he sleep, he shall do well. Howbeit, Jesus spake of his death, but they thought He had spoken of taking rest in sleep. THEN SAID JESUS UNTO THEM PLAINLY, LAZARUS IS DEAD; and I am glad for your sakes that I was not there, to the intent ye might believe." It seems that these modern apostles of doubt and unbelief cannot have read these instances, recorded by the Evangelists, of the supernatural knowledge displayed on so many occasions by our Lord and Saviour Jesus Christ.

Let us notice this in the story of the taking of the miraculous draught of fishes.

(*St. Luke v.* 4, etc.) "And when He had left speaking, He said unto Simon, Launch out into the deep, and LET DOWN YOUR NETS FOR A DRAUGHT. And Simon answering said unto Him, Master we have toiled all the night and taken nothing: NEVERTHELESS AT THY WORD, I WILL LET DOWN THE NET. AND WHEN THEY HAD THIS DONE, THEY INCLOSED A GREAT MULTITUDE OF FISHES, and their net brake. . . . When Simon saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord."

Upon another occasion He told the Apostle Peter to cast a hook into the sea and he would find in a fish's mouth the coin needed to pay the annual temple tax paid by all Jews.

(*St. Matt. xvii.* 24, etc.) " And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your Master pay tribute? He saith, Yes. And when he was come unto the house, Jesus prevented him, saying, what thinkest thou Simon? Of whom do the kings of the earth take custom or tribute? Of their own children or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Nevertheless, lest we should offend them, GO THOU TO THE SEA, AND CAST AN HOOK, AND TAKE UP THE FISH THAT FIRST COMETH UP; AND WHEN THOU HAST OPENED HIS MOUTH, THOU SHALT FIND A PIECE OF MONEY; that take, and give unto them for Me and for thee."

Upon another occasion, His disciples were rowing over a tempestuous sea, and in great danger, and Jesus saw them though the night was dark and they between three and four miles away, and He came to their help.

(*St. Mark vi.* 47, etc.) " And when even was come, the ship was in the midst of the sea, and He alone on the land. AND HE SAW THEM toiling in rowing; for the wind was contrary unto them; and about the fourth watch of the night He cometh unto them, walking upon the sea, and would have passed by them. And when they saw Him walking upon the sea, they supposed it had been a spirit, and cried out. For they all saw Him,

and were troubled. And immediately He talked with them, and saith unto them, Be of good cheer, it is I, be not afraid. And He went up unto them into the ship, and the wind ceased."

In the case of the woman who was healed by touching Him in the crowd, He showed His intimate knowledge of the doings that were going on round about Him in the great throngs that pressed upon Him.

(*St. Luke viii.* 43, etc.) "And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind Him, and touched the border of His garment, and immediately her issue of blood stanched. And Jesus said, Who touched Me? When all denied, Peter and they that were with Him said: Master, the multitude throng Thee and press Thee, and sayest Thou, Who touched Me? And Jesus said, Somebody hath touched Me; for I perceive that virtue is gone out of Me. And WHEN THE WOMAN SAW SHE WAS NOT HID, she came trembling, and falling down before Him, she declared unto Him before all the people, for what cause she had touched Him, and how she was healed immediately. And He said unto her, Daughter, be of good comfort, thy faith hath saved thee, go in peace."

Our Lord on another occasion when attending the synagogue on the Sabbath day as His custom was, met an afflicted woman whom He healed. He knew all about her affliction.

(*St. Luke xiii.* 11, etc.) "And behold there was a woman who had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up

herself. And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity. And He laid His hands on her, and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which man ought to work, in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him and said, Thou hypocrite, doth not each one of you on the Sabbath, loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, BEING A DAUGHTER OF ABRAHAM, whom SATAN HATH BOUND, LO, THESE EIGHTEEN YEARS, be loosed from this bond on the Sabbath day?"

The conversation of our Lord with the woman of Samaria at the well of Sychar is another instance of the knowledge displayed by Him of the details of the lives of those with whom He came into contact in His daily ministry.

(*St. John iv.* 16, etc.) "Jesus said unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. JESUS SAID UNTO HER, THOU HAST WELL SAID, I HAVE NO HUSBAND; FOR THOU HAST HAD FIVE HUSBANDS; AND HE WHOM THOU NOW HAST IS NOT THY HUSBAND; in that saidst thou truly. . . . The woman then left her waterpot, and went her way into the city, and saith to the men, COME, SEE A MAN, WHICH TOLD ME ALL THINGS THAT EVER I DID; IS NOT THIS THE CHRIST?"

The next two instances occurred in the closing days

of our Lord's earthly ministry, and show clearly that He possessed unlimited knowledge. Surely no one will deny this who reads the following :

(*St. Luke xix.* 28.) " And when He had thus spoken, He went before, ascending up to Jerusalem. And it came to pass, when He was come nigh to Bethphage and Bethany, at the mount called the Mount of Olives, He sent two of His disciples, saying, Go ye into the village over against you ; in the which at your entering, ye shall find a colt tied, whereon yet never man sat ; loose him, and bring him hither. And if any man ask, Why do ye loose him ? thus shall ye say unto him, Because the Lord hath need of him. And they that were sent, went their way, AND FOUND EVEN AS HE HAD SAID UNTO THEM. And as they were loosing the colt, THE OWNERS THEREOF SAID UNTO THEM, WHY LOOSE YE THE COLT ? And they said, The Lord hath need of him, and they brought him to Jesus."

The other case is the finding of the room where the Last Supper was held. Surely no one but God or one inspired of God could know the things that Jesus knew and foretold on this memorable occasion.

(*St. Luke xxii.* 7, etc.) " Then came the day of unleavened bread, when the Passover must be killed. And He sent Peter and John, saying, Go and prepare us the Passover that we may eat. And they said unto Him, Where wilt Thou that we prepare ? And He said unto them, BEHOLD WHEN YE ARE ENTERED INTO THE CITY, THERE SHALL A MAN MEET YOU, BEARING A PITCHER OF WATER ; FOLLOW HIM INTO THE HOUSE WHERE HE ENTERETH IN. And ye shall say unto the good man of

the house, The Master saith unto thee, where is the guest-chamber, where I shall eat the Passover with My disciples? AND HE SHALL SHOW YOU A LARGE UPPER ROOM FURNISHED: THERE MAKE READY. AND THEY WENT AND FOUND AS HE HAD SAID UNTO THEM. And they made ready the Passover."

Surely, no one reading these Scriptures revealing to us the knowledge displayed by our Lord from time to time on so many different occasions, will be so prejudiced as to deny that He was possessed of supernatural knowledge. Many people wonder at the things that are told us concerning the life of our Divine Saviour; and many wonder at the things that are not told us. None of the Gospels professes to be a complete history of His life. They might very properly be called: "Incidents in the life of our Lord, written for the information of the Christian Church." St. John the Evangelist concludes his Gospel by telling us: "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name."

CHAPTER III

Our Lord Jesus Christ could read the hearts of men, and knew their very thoughts.

IN Chapter II it was shown that there was no limit to the knowledge of our Lord Jesus Christ, such as is common to man ; but that He knew of events and circumstances in a way that could only be known to God, or to one inspired of God.

In this chapter it will be shown that He could read the hearts of men, and knew their very thoughts. The Bible does not teach by abstract truth only, but by concrete examples, thus making it easier for us to understand ; and so it will be profitable to remind the reader, of some of the instances in which our Lord showed that He possessed this miraculous power. As a matter of fact, it is expressly declared He had this power :

(*St. John ii.* 23, etc.) " Now when He was come to Jerusalem at the Passover in the feast day, many believed in His name, when they saw the miracles which He did. And Jesus did not commit Himself unto them, BECAUSE HE KNEW ALL MEN, AND NEEDED NOT THAT ANY SHOULD TESTIFY OF MAN, FOR HE KNEW WHAT WAS IN MAN." We learn from the Gospels that He was

never deceived with regard to His disciples: He always knew from the beginning who were true and who were false disciples:

(*St. John vi.* 60, etc.) "Many therefore of His disciples, when they had heard this said, This is an hard saying, who can bear it? WHEN JESUS KNEW IN HIMSELF, THAT HIS DISCIPLES MURMURED AT IT, He said unto them, Doth this offend you? What and if ye shall see the Son of Man ascend up where He was before? It is the spirit that quickeneth; the flesh profiteth nothing; THE WORDS THAT I SPEAK UNTO YOU, THEY ARE SPIRIT, AND THEY ARE LIFE. But there are some of you that believe not, for JESUS KNEW FROM THE BEGINNING WHO THEY WERE THAT BELIEVED NOT, AND WHO SHOULD BETRAY HIM.' We must not suppose for a moment that every one that heard the Lord believed His words and accepted His testimony; there were always those who believed, and those who believed not, as the following will show:

(*St. John vi.* 66, etc.) "From that time, many of His disciples went back, and walked no more with Him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? THOU HAST THE WORDS OF ETERNAL LIFE. AND WE BELIEVE AND ARE SURE THAT THOU ART THAT CHRIST, THE SON OF THE LIVING GOD. Jesus answered them, HAVE NOT I CHOSEN YOU TWELVE, AND ONE OF YOU IS A DEVIL? He spake of Judas Iscariot the son of Simon; for he it was that should betray Him, being one of the twelve."

Now let us look at some of the instances given us,

in which our Lord in His daily work and ministry is said to have known the thoughts of men. This is stated no less than seven times.

(*St. Matt. xii.* 22, etc.) "Then was brought unto Him one possessed of a devil, blind and dumb, and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub, the prince of the devils. AND JESUS KNEW THEIR THOUGHTS, AND SAID UNTO THEM, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself; how then shall his kingdom stand?"

Upon another occasion, His enemies seeking to find something by which they might accuse Him, approached Him in the matter of paying tribute to the Roman government; He showed Himself perfectly conversant with the object they had in view:

(*St. Luke xx.* 20, etc.) "And they watched Him, and SENT FORTH SPIES, WHICH SHOULD FEIGN THEMSELVES JUST MEN, THAT THEY MIGHT TAKE HOLD OF HIS WORDS, THAT SO THEY MIGHT DELIVER HIM UNTO THE POWER AND AUTHORITY OF THE GOVERNOR. And they asked Him, saying, Master, we know that Thou sayest and teachest rightly, neither acceptest Thou the person of any, but teachest the way of God truly: Is it lawful for us to give tribute unto Caesar or no? 'BUT HE PERCEIVED THEIR CRAFTINESS, AND SAID UNTO THEM, WHY TEMPT

YE ME? Show Me a penny. Whose image and superscription hath it? They answered, and said, Caesar's. And He said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's. And they could not take hold of His words before the people, and THEY MARVELLED AT HIS ANSWER, and held their peace."

We have many instances of this miraculous power displayed by Jesus of knowing what men thought, and what men said among themselves.

(*St. Mark ix.* 33, etc.) "And He came to Capernaum, and being in the house, He asked them, WHAT WAS IT THAT YE DISPUTED AMONG YOURSELVES BY THE WAY? BUT THEY HELD THEIR PEACE, FOR BY THE WAY THEY HAD DISPUTED AMONG THEMSELVES, WHO SHOULD BE THE GREATEST. And He sat down and called the twelve, and saith unto them, If any man desire to be the first, the same shall be last of all and the servant of all. And He took a little child, and He set him in the midst of them, and when He had taken him in His arms, He said unto them, Whosoever shall receive one of such children in My name, receiveth Me, AND WHOSOEVER RECEIVETH ME, RECEIVETH NOT ME, BUT HIM THAT SENT ME."

Upon another occasion when the disciples were anxious because they had forgotten to take bread with them, He took advantage of the circumstance to teach them spiritual truth, showing at the same time that He knew what they were thinking about.

(*St. Mark viii.* 14, etc.) "Now the disciples had forgotten to take bread, neither had they any in the ship

with them more than one loaf. And He charged them saying, Take heed, beware of the leaven of the Pharisees and of the leaven of Herod. And they reasoned among themselves, saying, It is because we have no bread. AND WHEN JESUS KNEW IT HE SAITH UNTO THEM, WHY REASON YE BECAUSE YE HAVE NO BREAD? Perceive ye not yet, neither understand? Have ye your hearts yet troubled? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I break the five loaves among five thousand how many baskets full of fragments took ye up? They say unto Him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And He said unto them, How is it that ye do not yet understand?'

There are two instances given to us of this supernatural knowledge being displayed in the houses of Pharisees.

(*St. Luke xi.* 37, etc.) "As He spake, a certain Pharisee besought Him to dine with him; and He went in, and sat down to meat. And when the Pharisee saw it, HE MARVELLED THAT HE HAD NOT FIRST WASHED BEFORE DINNER. AND THE LORD SAID UNTO HIM, NOW DO YE PHARISEES MAKE CLEAN THE OUTSIDE OF THE CUP AND THE PLATTER; BUT YOUR INWARD PART IS FULL OF RAVENING AND WICKEDNESS."

The other case is the well-known incident of the penitent woman washing and kissing the Saviour's feet.

(*St. Luke vii.* 36, etc.) "And one of the Pharisees desired that He would eat with him, and He went into

the Pharisee's house, and sat down to meat. And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and annointed them with the ointment. NOW WHEN THE PHARISEE WHICH HAD BIDDEN HIM SAW IT, HE SPAKE WITHIN HIMSELF SAYING, THIS MAN IF HE WERE A PROPHET, WOULD HAVE KNOWN WHO, AND WHAT MANNER OF WOMAN THIS IS THAT TOUCHETH HIM ; FOR SHE IS A SINNER. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors, the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell Me, therefore, which of them will love him most ? Simon answered and said, I suppose that he to whom he forgave most. And He said unto him, Thou hast rightly judged. And He turned to the woman, and said unto Simon, Seest thou this woman ? I entered into thine house, thou gavest Me no water for My feet, but she hath washed My feet with tears, and wiped them with the hairs of her head. Thou gavest Me no kiss, but this woman since the time I came in hath not ceased to kiss My feet. My head with oil thou didst not anoint ; but this woman hath anointed My feet with ointment. Wherefore, I say unto thee, Her sins which are many, are forgiven ; for she loved much ; but to whom little is forgiven, the same loveth little. AND HE SAID UNTO

HER, THY SINS ARE FORGIVEN. AND THEY THAT SAT AT MEAT BEGAN TO SAY WITHIN THEMSELVES, WHO IS THIS THAT FORGIVETH SINS ALSO? And He saith to the woman, Thy faith hath saved thee; go in peace."

The last two instances that I shall mention in this chapter are connected with two notable miracles wrought by our Lord.

(*St. Luke vi.* 6, etc.) "And it came to pass also on another Sabbath that He entered into the synagogue and taught; and there was a man whose right hand was withered. And the Scribes and Pharisees watched Him, whether He would heal on the Sabbath day; THAT THEY MIGHT FIND AN ACCUSATION AGAINST HIM. BUT HE KNEW THEIR THOUGHTS, and said to the man that had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then Jesus said unto them, I will ask you one thing: Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? And looking round about upon them all, He said unto the man, Stretch forth thy hand. And he did so, and his hand was restored whole as the other. And they were filled with madness, and communed one with another what they might do to Jesus."

The last case is the healing of the man sick of the palsy.

(*St. Matt. ix.* 2, etc.) "Behold, they brought to Him a man sick of the palsy, lying on a bed. And Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. And behold CERTAIN OF THE SCRIBES SAID WITHIN THEMSELVES,

THIS MAN BLASPHEMETH. AND JESUS KNOWING THEIR THOUGHTS SAID, WHEREFORE THINK YE EVIL IN YOUR HEARTS? For whether is easier, to say, Thy sins be forgiven thee; or to say Arise, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (then said He to the sick of the palsy), Arise, take up thy bed and go unto thine house. And he arose and departed to his house."

With these facts before us, none can deny that the truth standing at the head of this chapter is plainly taught us in the Gospels: that Jesus Christ could read the hearts of men, and knew their very thoughts. It is obviously untrue, therefore, to say our Lord had only the ordinary knowledge of the Jews of His time. We see that He had knowledge which only God possesses. He was taught of God, He was empowered by the Spirit of God, and was filled with the presence and power of God in such a way that it is right to say His words are the Words of God, and this is affirmed by Jesus Christ Himself, who said: "I have given unto them the words Thou gavest Me."

CHAPTER IV

Our Lord Jesus Christ showed Himself to be a prophet of God by foretelling events, many of which have already been fulfilled.

IT would seem to be a self-evident truth, that a prophet called of God to foretell things to come, and to deliver a new Revelation to mankind, would be safeguarded by God in all his utterances. He would speak to them of events recorded in their sacred books in such a way that he would not lead them astray. God would see that he spake the truth, the whole truth, and nothing but the truth ; for the faith of his followers would depend upon the truthfulness of his words. We cannot for a moment allow that Jesus Christ led people to believe lies from the things He said. The thought is monstrous. The position therefore is this, that if we are compelled to believe that He foretold things to come, thereby showing that He was a Teacher come from God, we must believe that what He taught concerning the things that are past must also be accepted as absolutely true, and as also coming from God.

We have seen that our Lord knew what was happening in places far distant from where He happened to be

at the time; we have seen that He was able to read man's thoughts; but now we shall see that He knew the future and could foretell events long before they came to pass. He foretold, for instance, that His Gospel would be preached among all nations. We might pass such a statement by as something ordinary; but when we consider the time and circumstances under which this declaration was made, it must have seemed to His hearers that such a consummation was impossible of realization. Hear the inspired words:

(*St. Matt. xxvi.* 13.) "Verily I say unto you, WHERESOEVER THIS GOSPEL SHALL BE PREACHED IN THE WHOLE WORLD, THERE SHALL ALSO THIS THAT THIS WOMAN HATH DONE BE TOLD FOR A MEMORIAL OF HER." The same fact is again foretold by Him after His resurrection:

(*St. Luke xxiv.* 45, etc.) "Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and THAT REPENTANCE AND REMISSION OF SINS SHOULD BE PREACHED IN HIS NAME AMONG ALL NATIONS, beginning at Jerusalem. And ye are witnesses of these things." Those who propagate doctrines of doubt and unbelief concerning the words of our Lord would probably renounce their pernicious teaching if they prayed that it might happen to them as it did to these two disciples in the walk to Emmaus: that He would be graciously pleased to open their understanding that they might understand the Scriptures.

Our Lord foretold to His disciples the coming of the Holy Ghost on the day of Pentecost.

(*St. Luke xxiv.* 49.) "BEHOLD, I SEND THE PROMISE OF MY FATHER UPON YOU, BUT TARRY YE IN THE CITY OF JERUSALEM, UNTIL YE BE ENDUED WITH POWER FROM ON HIGH." We have the same truth stated in the Book of the Acts.

(*Acts i.* 6, etc.) "When they therefore were come together, they asked of him saying, Lord, wilt Thou at this time restore again the kingdom to Israel? And He said unto them, It is not for you to know the times and the seasons, which the Father hath put in His own power. BUT YE SHALL RECEIVE POWER, AFTER THAT THE HOLY GHOST IS COME UPON YOU, AND YE SHALL BE WITNESSES UNTO ME, BOTH IN JERUSALEM AND IN ALL JUDEA AND IN SAMARIA, AND UNTO THE UTTERMOST PART OF THE EARTH." And all this came to pass as the Lord had said unto them.

Our Lord had many sad things to say to His disciples in the last hours He spent with them before He went forth to face the Cross; among them He foretold the denial of St. Peter, and His desertion by all the Apostles.

(*St. Matt. xxvi.* 31, etc.) "Then said Jesus unto them, ALL YE SHALL BE OFFENDED BECAUSE OF ME THIS NIGHT; FOR IT IS WRITTEN, I WILL SMITE THE SHEPHERD AND THE SHEEP OF THE FLOCK SHALL BE SCATTERED ABROAD. But after I am risen again, I will go before you into Galilee. Peter answered and said unto Him: Though all men shall be offended because of Thee, yet will I never be offended. And Jesus said unto him, Verily I say unto thee, THAT THIS NIGHT, BEFORE THE COCK CROW, THOU SHALT DENY ME THRICE. Peter said unto Him, THOUGH I SHOULD DIE WITH THEE, YET WILL

I NOT DENY THEE. LIKEWISE ALSO SAID ALL THE DISCIPLES." We all know the painful sequel. In the hour of His bitterest trial they all forsook Him and fled; and Peter with oaths and curses denied Him, saying, "I know not the Man of whom thou speakest."

Sitting at the Last Supper in the Upper Room, our Lord foretold His betrayal and pointed out Judas Iscariot as the betrayer.

(*St. Matt. xxvi.* 20, etc.) 'When the even was come, He sat down with the twelve. And as they did eat, He said, VERILY I SAY UNTO YOU, THAT ONE OF YOU SHALL BETRAY ME. And they were exceeding sorrowful, and began every one of them to say unto Him, Lord, is it I? And He answered and said, HE THAT DIPPETH HIS HAND WITH ME IN THE DISH, THE SAME SHALL BETRAY ME. The Son of Man goeth as it is written of Him, but woe unto that man by whom the Son of Man is betrayed; it had been good for that man if he had not been born. Then Judas which betrayed Him answered and said, Master, is it I? He said unto him, Thou hast said." We all know how this sad prophecy was fulfilled. Judas betrayed his Master with a kiss in the Garden of Gethsemane, where Jesus had retired to pray with His disciples for strength to bear those awful hours of grief and pain upon which He was just about to enter.

Our Blessed Lord often spoke of His death and the circumstances connected with it, minutely describing the painful details associated with that awful event.

(*St. Luke xviii.* 31, etc.) "Then He took unto Him the twelve, and said unto them, Behold, we go up to Jerusalem, and ALL THINGS THAT ARE WRITTEN BY

THE PROPHETS CONCERNING THE SON OF MAN SHALL BE ACCOMPLISHED. FOR HE SHALL BE DELIVERED UNTO THE GENTILES, AND SHALL BE MOCKED, AND SPITEFULLY ENTREATED, AND SPITTED ON, AND THEY SHALL SCOURGE HIM AND PUT HIM TO DEATH; AND THE THIRD DAY HE SHALL RISE AGAIN. And they understood none of these things, and this saying was hidden from them, neither knew they the things which were spoken."

Further details are given in St. Matthew's Gospel: (*St. Matt. xx.* 17, etc.) "And Jesus going up to Jerusalem, took the twelve disciples apart in the way and said unto them, BEHOLD WE GO UP TO JERUSALEM AND THE SON OF MAN SHALL BE BETRAYED TO THE CHIEF PRIESTS AND UNTO THE SCRIBES, AND THEY SHALL CONDEMN HIM TO DEATH, AND SHALL DELIVER HIM TO THE GENTILES TO MOCK, AND TO SCOURGE AND CRUCIFY HIM, AND THE THIRD DAY HE SHALL RISE AGAIN."

Surely, when we read of these detailed prophecies made by our Lord concerning His sufferings and death, which were so perfectly fulfilled, we are bound to believe that there were no limitations to His knowledge. We are therefore not surprised to read that this foreknowledge is expressly stated to have belonged to Him, for at the time when the chief priests sent the officers to arrest Him in the garden, it is said of Him (*St. John xviii.* 4) "JESUS, THEREFORE, KNOWING ALL THINGS THAT SHOULD COME UNTO HIM, went forth and said unto them, Whom seek ye?"

Our Lord Jesus not only foretold His sufferings and death, but also said much about His resurrection from the dead.

(*St. John ii.* 18.) "Then answered the Jews and said
ıto Him, what sign shewest Thou unto us, seeing that
ıou doest these things? Jesus answered and said unto
em, DESTROY THIS TEMPLE, AND IN THREE DAYS, I
ILL RAISE IT UP. Then said the Jews, Forty and six
ars was this temple in building, and wilt Thou raise
up in three days? But HE SPAKE OF THE TEMPLE OF
IS BODY. WHEN THEREFORE HE WAS RISEN FROM THE
EAD, HIS DISCIPLES REMEMBERED THAT HE HAD SAID
IIS UNTO THEM, AND THEY BELIEVED THE SCRIPTURES,
ND THE WORDS THAT JESUS HAD SAID." In connexion
ith the resurrection, there is a notable fact, that I
) not remember to have seen particularly noticed, but
hich appears to be very remarkable indeed. I refer
the Lord's promise to meet His disciples in Galilee
ter His resurrection. It seems to imply that, long before,
e had agreed that on a certain day in a certain place
Galilee He would meet all His followers. This was
obably the occasion when He was seen of five hundred
ethren at once. Of this fact the Apostles in the Upper
oom at the Last Supper were reminded.

(*St. Matt. xxvi.* 31.) "AFTER I AM RISEN AGAIN, I
ILL GO BEFORE YOU INTO GALILEE." So we read of the
ngel reminding the women of this promise, apparently
the great event that was to follow the resurrection.
(*St. Mark. xvi.* 6, etc.) "He saith unto them, Be not
frighted: Ye seek Jesus of Nazareth, which was cruci-
ed; He is risen, He is not here; behold the place where
ey laid Him. BUT GO YOUR WAY, TELL HIS DISCIPLES
ND PETER THAT HE GOETH BEFORE YOU INTO GALILEE:
HERE SHALL YE SEE HIM, AS HE SAID UNTO YOU."

The last prophecy to which I would direct attention is the Destruction of Jerusalem, a prophecy mentioned in the Gospels of St. Matthew, St. Mark, and St. Luke.

(*St. Matt. xxiii.* 34, etc.) "Wherefore, Behold I send unto you prophets and wise men and scribes; and some them ye shall kill and crucify, and some of them ye shall scourge in your synagogues, and persecute them from city to city, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. VERILY I SAY UNTO YOU, ALL THESE THINGS SHALL COME UPON THIS GENERATION. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. BEHOLD YOUR HOUSE IS LEFT UNTO YOU DESOLATE." In speaking of the same event St. Mark says:

(*St. Mark xiii.* 1, etc.) "And as He went out of the temple, one of His disciples saith unto Him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, SEEST THOU THESE BUILDINGS? THERE SHALL NOT BE LEFT ONE STONE UPON ANOTHER, THAT SHALL NOT BE THROWN DOWN." St. Luke gives some further details concerning this terrible visitation of God.

(*St. Luke xix.* 41.) "And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they

are hid from thine eyes. FOR THE DAYS SHALL COME UPON THEE, THAT THINE ENEMIES SHALL CAST A TRENCH ABOUT THEE, AND COMPASS THEE ROUND, AND KEEP THEE IN ON EVERY SIDE, AND SHALL LAY THEE EVEN WITH THE GROUND, AND THY CHILDREN WITHIN THEE; AND THEY SHALL NOT LEAVE IN THEE ONE STONE UPON ANOTHER; because thou knewest not the time of thy visitation." We need not enter into details of the horrors of the siege of Jerusalem, described by Josephus as one of the most terrible tragedies that the world has ever seen; but simply to remark that the prophecies were literally fulfilled. The temple was burned to the ground in spite of the efforts of Titus to save it, the city of Jerusalem was made a heap of ruins, and there was not left one stone upon another that was not thrown down. Surely it is a true witness that His disciples bore to their Master, that "Jesus of Nazareth was a Prophet mighty in deed and word before God and all the people." Who could doubt the words of Him who was the greatest of all the prophets! He is that Prophet who, Moses foretold, should be his great successor.

(*Deut. xviii.* 15, etc.) "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him shall ye hearken. And it shall come to pass, that whosoever will not hearken unto My words, which he shall speak in My name, I will require it of him." (*St. John iii.* 36.) "He that believeth in Him hath eternal life; he that believeth not the Son, shall not see life, but the wrath of God abideth on him."

CHAPTER V

Our Lord Jesus Christ did not adopt the opinions and beliefs of the Jews of His time. He was recognized by the people as a Great Prophet with a Special Message from God.

THE Modernists have set themselves up against Jesus Christ and His Apostles, and we are called upon to-day to decide which we are going to believe. Our Lord said, "Take heed how ye hear." I ask my readers to consider if it is reasonable to pay heed to men who are contradicting sayings and doings that happened nearly two thousand years ago, and for which they produce no new evidence. They are asking us to accept their doctrines of doubt and unbelief for the certitude of the Word of God. These men are not competent judges of these things; they are not acquainted with the whole circumstances of the case; and their arrogant assumptions should be rejected. They are a reflection upon the veracity of the holy men of God, who wrote these things down for us, as they were moved to do by the Holy Ghost; and what is more, they are a reflection upon the veracity of our Lord and Saviour Jesus Christ Himself.

Modernists make use of the theories they have invented, "The Limitation Theory" and "The Accommodation Theory," to destroy the witness of our Lord to the truth of the Old Testament records. There are no means available, after these thousands of years, for disproving the facts recorded in the Holy Scriptures; at least nothing has yet been discovered which has done so. (Perhaps I may be permitted to say in passing, though it does not come within the scope of this book, that all archaeological discoveries up to the present have gone to verify the truth of Old Testament history.) Christians accept the Old Testament as inspired of God on the authority of Jesus Christ, and for them the question has been settled. Any one reading the Gospels without prejudice must see that He believed the Old Testament, and accepted the facts recorded therein, as literally true. The very things that Modernists reject as incredible are the very facts He has practically authenticated as true, such as the Flood, the Destruction of Sodom and Gomorrah, Lot's wife becoming a pillar of salt, Jonah in the belly of a fish; these are favourite objects of attack which the critics, on their own authority, and without any evidence to support their contentions, refuse to believe.

I suppose many of them go to Church, and probably say: "I believe in God the Father Almighty." Now, if they believe that God is Almighty, they ought to believe that these signs and wonders, which are ascribed to the power of God, are at least possible to God. And if they considered the times in which these things took place—in the infancy of the world, when men

had no Bible, and God had to deal with them personally as their Heavenly Father, and as the Moral Governor of the universe to deal directly with the nations of the earth—they ought to see that these things are not incredible. It is remarkable to notice that almost all the events singled out by the Modernists to be rejected as incredible are specially mentioned in the New Testament as true facts of history.

On the contrary, here is an incredible thing: that men calling themselves Christians, and who profess to read their Bibles, are to be found in these days, who say that Jesus Christ was an ordinary Jewish peasant, with the ordinary knowledge and beliefs of the Jews of His day; and believed things to be true, and led others to believe them to be true, when they were not; or as others say, He knew these things were not true, but accommodating Himself to the ignorant national beliefs of the time, He led His hearers to believe that these facts recorded in their Sacred Scriptures were true facts of ancient history, and all the while He knew they were not.

If that is the Christ the Modernist believes in, He is a different person to the Christ that Christians have known and trusted for nearly 2,000 years. It is not the Christ we read about in the Gospels.

Let us now turn to the Gospels themselves, and let us see what they have to say concerning our Heavenly Master. John the Baptist gave emphatic testimony to the superiority of Christ over all men, and especially to the infallibility of His words. John the Baptist was universally acknowledged by the Jews to be a prophet

and John testified that Jesus was a greater prophet than himself. Many of the Jews also were compelled to admit that Jesus Christ was a great prophet and to say: "This is that Prophet that should come into the world." This office of prophet was not readily accorded to any one by the Jews, as it implied that they believed He was inspired of God, and brought a direct message from God.

Let us hear the testimony borne by John the Baptist to the work and words of our Saviour Christ.

(*St. Matt. iii.* 11, etc.) "I indeed baptize you with water unto repentance: but HE THAT COMETH AFTER ME IS MIGHTIER THAN I, WHOSE SHOES I AM NOT WORTHY TO BEAR: HE SHALL BAPTIZE YOU WITH THE HOLY GHOST, AND WITH FIRE: Whose fan is in His hand, and He will throughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire." Here John is speaking of the dignity of the Person of our Lord Jesus Christ; but hear what he says concerning His words.

(*St. John iii.* 30, etc.) "HE MUST INCREASE, BUT I MUST DECREASE. HE THAT COMETH FROM ABOVE IS ABOVE ALL: he that is of the earth is earthly, and speaketh of the earth: He that cometh from Heaven is above all. And what He hath seen and heard, that He testifieth; and no man receiveth His testimony. HE THAT RECEIVETH HIS TESTIMONY HATH SET TO HIS SEAL THAT GOD IS TRUE. FOR HE WHOM GOD HATH SENT SPEAKETH THE WORDS OF GOD: FOR HE GIVETH NOT THE SPIRIT BY MEASURE UNTO HIM." A more

emphatic testimony to the infallibility of Christ's words could not be given.

A brief survey of our Lord's history as bearing upon the absolute truth of His words, will show us how His disciples came to regard Him as the Incarnate Truth, whose words must be accepted as the Words of God. Beginning with His childhood, we read:

(*St. Luke ii.* 46, etc.) "After three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And ALL THAT HEARD HIM WERE ASTONISHED AT HIS UNDERSTANDING AND ANSWERS." Even at that early age of twelve years, conscious of His Divine Mission, He said to His mother: "Wist ye not that I must be about My Father's business?"

In the first sermon our Lord preached at Nazareth the people were astonished at His wisdom:

(*St. Matt. xiii.* 54, etc.) "And when He was come unto His own country, He taught them in their synagogue, INSOMUCH THAT THEY WERE ASTONISHED, AND SAID, WHENCE HATH THIS MAN THIS WISDOM, and these mighty works? Is not this the carpenter's son? Is not His mother called Mary? And His brethren James and Joses, and Simon and Judas? And His sisters, are they not all with us? WHENCE THEN HATH THIS MAN ALL THESE THINGS? And they were offended in Him."

We know there were many who rejected our Lord's words without reason, and many who hated Him without cause; but speaking generally the common people heard Him gladly, and believed Him to be a prophet of God. Let us see if this is so. It will be

sufficient just to state what are said to be the opinions of the people generally with regard to our Lord's teaching. When the Lord drove out the money changers from the temple it was the fear of the people that kept the Scribes and Pharisees from killing Him.

(*St. Mark xi.* 17, etc.) "He taught saying unto them, It is written, My house shall be called of all nations the house of prayer, but ye have made it a den of thieves. And the Scribes and chief priests heard it, and sought how they might destroy Him; for THEY FEARED HIM, BECAUSE ALL THE PEOPLE WERE ASTONISHED AT HIS DOCTRINE." Upon another occasion they were only prevented from arresting Him by the same fear:

(*St. Matt. xxi.* 45, etc.) "And when the chief priests and Pharisees had heard His parables, they perceived that He spake of them. AND WHEN THEY SOUGHT TO LAY HANDS ON HIM, THEY FEARED THE MULTITUDE, BECAUSE THEY TOOK HIM FOR A PROPHET." St. Mark in his Gospel speaks of the different opinions that men held concerning Him, but all agreed that He was a prophet:

(*St. Mark vi.* 15.) "Others said, This is Elias. Others said, That it is a prophet, or as one of the prophets. But when Herod heard thereof, he said; It is John whom I beheaded, he is risen from the dead."

Upon the occasion of the raising to life of the widow's son at Nain, we read:

(*St. Luke vii.* 16.) "And there came a fear on all, and they glorified God, saying, THAT A GREAT PROPHET IS RISEN UP AMONG US, AND THAT GOD HATH VISITED HIS PEOPLE."

Our Lord concluded the Sermon on the Mount with the assurance that if men build their hopes of salvation upon His Words, they build upon a Rock that nothing can destroy; and the effect produced upon His hearers is thus described:

(*St. Matt. vii.* 28). "And it came to pass when Jesus had ended these sayings, THE PEOPLE WERE ASTONISHED AT HIS DOCTRINE, FOR HE TAUGHT THEM AS ONE HAVING AUTHORITY, AND NOT AS THE SCRIBES."

The disciples of our Lord, of course, had a deeper and fuller knowledge of Jesus Christ. They knew Him as Saviour and Redeemer, as the Messiah of Israel and the Son of God.

(*St. Matt. xvi.* 13, etc.) "When Jesus came into the coasts of Caesarea Philippi, He asked His disciples saying, Whom do men say that I the Son of Man am? And they said, SOME SAY THOU ART JOHN THE BAPTIST, SOME ELIAS, AND OTHERS JEREMIAS OR ONE OF THE PROPHETS. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, THOU ART THE CHRIST, THE SON OF THE LIVING GOD. And Jesus answered and said unto him, Blessed art thou Simon Bar-jona, FOR FLESH AND BLOOD HATH NOT REVEALED IT UNTO THEE, BUT MY FATHER WHICH IS IN HEAVEN."

We learn from the conversation of the two disciples with our Lord in the walk to Emmaus after His resurrection, that this was the common belief of the disciples of Jesus:

(*St. Luke xxiv.* 17, etc.) "He said unto them, What manner of communications are these, that ye have one with another, as ye walk, and are sad? And the one

of them whose name was Cleopas, answering, said unto Him, Art Thou only a stranger in Jerusalem, and have not known the things that have come to pass there in these days? And He said unto them, What things? And they said unto Him, Concerning JESUS OF NAZARETH, WHICH WAS A PROPHET MIGHTY IN DEED AND WORD BEFORE GOD AND ALL THE PEOPLE."

With regard to our Lord's teaching concerning the veracity and inspiration of the Old Testament there can be no doubt. Here are His own words:

(*St. Matt. v.* 17, 18.) "Think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, TILL HEAVEN AND EARTH PASS, ONE JOT OR ONE TITTLE SHALL IN NO WISE PASS FROM THE LAW, TILL ALL BE FULFILLED."

The same truth is repeated in St. Luke's Gospel:

(*St. Luke xvi.* 17.) "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. AND IT IS EASIER FOR HEAVEN AND EARTH TO PASS, THAN ONE TITTLE OF THE LAW TO FAIL."

In the parable of Lazarus and Dives we learn that the Holy Scriptures are more calculated to turn men to God than the most stupendous miracle. The Holy Scriptures at that time meant the Old Testament:

(*St. Luke xvi.* 27.) "Then he said, I pray Thee therefore, father, that Thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come unto this place of torment. Abraham saith unto him, They have Moses and the prophets, let them hear them. And he said,

Nay, father Abraham ; but if one went unto them from the dead, they will repent. And he said unto him, IF THEY HEAR NOT MOSES AND THE PROPHETS, NEITHER WILL THEY BE PERSUADED, THOUGH ONE ROSE FROM THE DEAD."

There can be no doubt, therefore, if we are to believe the foregoing Holy Scripture, that our Lord was not looked upon by the multitude generally as an ordinary teacher, with ordinary Jewish opinions and beliefs, but as a great prophet possessing supernatural knowledge, and having a special message to deliver ; and by His disciples He was recognized as the Son of God, speaking the words of God.

CHAPTER VI

Our Lord Jesus Christ foretold a Universal Day of Judgment, and announced Himself as the Great Judge in that Day.

IT used to be believed by all Christians that our Lord was coming again to sit upon the throne of Judgment, and that all men would stand before Him at the Last Day ; and that they would answer to Him for the life they had lived upon the earth ; and that His Judgment would decide the eternal destiny of each individual soul born into the world. The Modernists have reversed all this, and they bring Jesus Christ to the bar of their judgment, and claim the right to decide for themselves, whether they will believe or reject statements made by Him during His earthly ministry. It makes one tremble to think of the audacity of so awful a thing.

Let us therefore, look at some of the statements which affirm that Jesus Our Saviour will be the Great Judge at the Last Day ; being fully persuaded of this, that the Judge of all mankind must be a supernatural person, and must possess unlimited knowledge. Let us begin with His own declaration :

(*St. Matt. xxv.* 31, etc.) "When the Son of Man shall come in His glory, and all the holy angels with Him, THEN SHALL HE SIT UPON THE THRONE OF HIS GLORY, AND BEFORE HIM SHALL BE GATHERED ALL NATIONS, AND HE SHALL SEPARATE THEM ONE FROM ANOTHER, AS A SHEPHERD divideth his sheep from the goats, and He will set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on the right hand, COME, YE BLESSED CHILDREN OF MY FATHER, INHERIT THE KINGDOM PREPARED FOR YOU FROM THE FOUNDATION OF THE WORLD. For I was, etc. . . . Then shall He say also unto them on His left hand, DEPART FROM ME, YE CURSED, INTO EVERLASTING FIRE, PREPARED FOR THE DEVIL AND HIS ANGELS. For I was, etc. . . . AND THESE SHALL GO AWAY INTO EVERLASTING PUNISHMENT, BUT THE RIGHTEOUS INTO LIFE ETERNAL."

The parable of the wicked husbandmen also teaches the ultimate supremacy and triumph of Jesus Christ over all His enemies and all who oppose Him. These husbandmen—the Jews—had ill-used and killed those who had been sent to receive the fruits of the vineyard, and when last of all the owner sent his son they took him and cast him out of the vineyard and slew him. Our Lord expounded this parable as referring to Himself, saying, "Did ye never read in the Scriptures, THE STONE WHICH THE BUILDERS REJECTED, THE SAME IS BECOME THE HEAD OF THE CORNER: This is the Lord's doing, and it is marvellous in our eyes. AND WHOSOEVER SHALL FALL ON THIS STONE SHALL BE BROKEN, BUT ON WHOMSOEVER IT SHALL FALL, IT WILL GRIND HIM TO POWDER."

The Lord has promised to reward as well as to punish; and in order that He may do justice to every man, it is necessary that He should have the omniscience of God.

(*St. Matt. xvi.* 27.) "For the Son of Man shall come in the glory of His Father with His angels, AND THEN HE SHALL REWARD EVERY MAN ACCORDING TO HIS WORKS." The same truth is also stated in St. Mark's Gospel.

(*St. Mark xiii.* 26, etc.) "Then shall they see the Son of Man, coming in the clouds with great power and glory. And THEN SHALL HE SEND HIS ANGELS, AND SHALL GATHER TOGETHER HIS ELECT FROM THE FOUR WINDS, FROM THE UTTERMOST PART OF THE EARTH TO THE UTTERMOST PART OF HEAVEN." Our Saviour claimed to be the Ruler in the Kingdom of Heaven, not only rewarding the righteous and punishing the wicked; but that He should appoint to each one his place in the Kingdom of God.

(*St. Luke xxii.* 28, etc.) "Ye are they that have continued with Me in My temptation, and I APPOINT UNTO YOU A KINGDOM, as My Father hath appointed unto Me, THAT YE MAY EAT AND DRINK AT MY TABLE IN MY KINGDOM; AND SIT ON TWELVE THRONES, JUDGING THE TWELVE TRIBES OF ISRAEL." It is His voice that shall summon the world to judgment, for it is written:

(*St. John v.* 28, etc.) "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself, because He is the Son of Man. Marvel not at this, for the hour is coming in the which ALL THAT

ARE IN THE GRAVES SHALL HEAR HIS VOICE. AND THEY SHALL COME FORTH ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation."

The last reference I shall give under this heading is taken from the Parable of the Tares. Speaking of the Harvest at the end of the World, our Lord said :

(*St. Matt. xiii.* 41, etc.) " The Son of Man shall send forth His angels, AND SHALL GATHER OUT OF HIS KINGDOM ALL THINGS THAT OFFEND, AND THEM THAT DO INIQUITY, AND SHALL CAST THEM INTO A FURNACE OF FIRE ; THERE SHALL BE WAILING AND GNASHING OF TEETH. THEN SHALL THE RIGHTEOUS SHINE FORTH AS THE SUN IN THE KINGDOM OF THEIR FATHER. Who hath ears to hear, let him hear." With such a stupendous claim on the part of our Lord Jesus Christ, ascribing to Himself the place and prerogatives of Almighty God, it is impossible that there could be any limit to His knowledge. We are bound to believe His words as absolutely true ; otherwise He is the most arrogant and blasphemous impostor that the world has ever seen.

Much more might be said of the Lord Jesus as the Great Judge, but it has been thought good in this book to confine the proofs to the histories of our Lord as recorded in the four Gospels. We may, however, properly conclude this chapter with the quotation from the Apostles' Creed ; a summary of the Christian Faith for all time :

" He ascended into Heaven " : " From thence He shall come to judge the quick and the dead."

CHAPTER VII

Our Lord Jesus Christ claimed the prerogatives of God, and proclaimed Himself the Son of God, in a way that assumed equality with God the Father.

ALL through our Lord's ministry on earth, He spake and taught as Lord and God; He spake as One that had authority, and not as the Scribes. The prophets of old, and John the Baptist, the last of the old prophets, always made their hearers to understand that they were delivering a message which God had given them to deliver; and though Our Lord said much the same thing with regard to His message, yet the difference between the authority of the prophets and the authority of Jesus Christ is clearly drawn. The prophets cried: "Hear the words of the Lord," "Thus saith the Lord," "The Lord said unto me," "The word of the Lord came unto me," and so on. But our Saviour delivered the message from Himself speaking as the Lord God Almighty: "I say unto you," "Verily, verily, I say unto you," "I give unto them Eternal life," "I and My Father are one." His words were the words of God, delivered on His authority as God. Let us see therefore if this is borne out by the

Holy Scriptures. It does not seem to be sufficiently emphasized that the immediate cause of our Lord's death was this very thing, that He claimed to be God. This is clearly brought out at His trial, both before the high priest and before Pilate the Governor.

(*St. Matt. xxvi.* 62, etc.) "And the high priest arose and said unto Him, Answerest thou nothing? What is it, which these witness against Thee? But Jesus held His peace. And THE HIGH PRIEST ANSWERED AND SAID UNTO HIM, I ADJURE THEE BY THE LIVING GOD, THAT THOU TELL US WHETHER THOU BE THE CHRIST, THE SON OF GOD. JESUS SAITH UNTO HIM, THOU HAST SAID. NEVERTHELESS, I SAY UNTO YOU, HEREAFTER SHALT THOU SEE THE SON OF MAN SITTING ON THE RIGHT HAND OF POWER, AND COMING IN THE CLOUDS OF HEAVEN. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard His blasphemy, what think ye? They answered and said, He is guilty of death." When Jesus was brought before Pilate it was attempted to bring about His death by charging Him with sedition in making Himself a King, and thus opposing the claims of Caesar, yet they were unable to refrain from bringing in, what to the minds of the chief priests and Scribes was the greater charge they had against Him, that He claimed to be the Son of God.

(*St. John xix.* 5, etc.) "Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw Him, they

cried out saying, Crucify Him, crucify Him. Pilate saith unto them, Take ye Him, and crucify Him, for I find no fault in Him. THE JEWS ANSWERED HIM, WE HAVE A LAW, AND BY OUR LAW HE OUGHT TO DIE, BECAUSE HE MADE HIMSELF TO BE THE SON OF GOD. When Pilate therefore heard that saying, he was the more afraid."

Our Lord always spoke as if all future events were in His power, and that it was absolutely left in His hands to reward the righteous, as well as to punish the wicked.

(*St. Matt. xix.* 27, etc.) "Then answered Peter and said unto Him, Behold we have forsaken all and followed Thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, THAT YE WHICH HAVE FOLLOWED ME, IN THE REGENERATION WHEN THE SON OF MAN SHALL SIT IN THE THRONE OF HIS GLORY, YE SHALL SIT UPON TWELVE THRONES, JUDGING THE TWELVE TRIBES OF ISRAEL. AND EVERY ONE THAT HATH FORSAKEN HOUSES, OR BRETHREN, OR SISTERS, OR FATHER, OR MOTHER, OR WIFE, OR CHILDREN, OR LANDS, FOR MY NAME'S SAKE, SHALL RECEIVE AN HUNDREDFOLD, AND SHALL INHERIT EVERLASTING LIFE."

Who could use such words as these but God alone? "Truly this man was the Son of God."

He did not hesitate to speak of Himself as Lord of Heaven as well as Earth.

(*St. Matt. xiii.* 40, etc.) "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. THE SON OF MAN SHALL SEND FORTH HIS ANGELS, AND THEY SHALL GATHER OUT OF HIS KINGDOM ALL THINGS THAT OFFEND, AND THOSE WHICH

DO INIQUITY; AND SHALL CAST THEM INTO A FURNACE OF FIRE; THERE SHALL BE WAILING AND GNASHING OF TEETH, THEN SHALL THE RIGHTEOUS SHINE FORTH AS THE SUN IN THE KINGDOM OF THEIR FATHER: Who hath ears to hear, let him hear."

It is a well-known scientific fact, that life comes from God, and only God can give life; and yet our Lord declared that He had power to give life.

(*St. John v.* 24, etc.) "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. VERILY, VERILY, I SAY UNTO YOU, THE HOUR IS COMING AND NOW IS, WHEN THE DEAD SHALL HEAR THE VOICE OF THE SON OF GOD, AND THEY THAT HEAR SHALL LIVE. FOR AS THE FATHER HATH LIFE IN HIMSELF, SO HATH HE GIVEN THE SON TO HAVE LIFE IN HIMSELF; AND HATH GIVEN HIM AUTHORITY TO EXECUTE JUDGMENT, BECAUSE HE IS THE SON OF MAN."

We find our Lord telling His disciples that to believe in Him was to believe in God; that the arrangement of the affairs of Heaven was in His hands, and that the future bestowal of its blessings was committed to Him.

(*St. John xiv.* 1, etc.) "Let not your heart be troubled; YE BELIEVE IN GOD, BELIEVE ALSO IN ME. In My Father's house are many mansions; if it were not so I would have told you. I GO TO PREPARE A PLACE FOR YOU. And if I go and prepare a place for you, I WILL COME AGAIN, AND RECEIVE YOU UNTO MYSELF, THAT WHERE I AM, THERE YE MAY BE ALSO."

Our Lord claimed perfect identity with God; that His words were the words of God, His works were the works of God, His power was the power of God, and the honour due to Him was the honour due to God.

(*St. John v.* 19, etc.) "Jesus . . . said unto them, Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise. FOR THE FATHER LOVETH THE SON, AND SHEWETH HIM ALL THINGS THAT HIMSELF DOETH, AND HE WILL SHOW HIM GREATER WORKS THAN THESE, THAT YE MAY MARVEL. FOR AS THE FATHER RAISETH UP THE DEAD, AND QUICKENETH THEM; EVEN SO THE SON QUICKENETH WHOM HE WILL. FOR THE FATHER JUDGETH NO MAN, BUT HATH COMMITTED ALL JUDGMENT UNTO THE SON; THAT ALL MEN SHOULD HONOUR THE SON EVEN AS THEY HONOUR THE FATHER. HE THAT HONOURETH NOT THE SON, HONOURETH NOT THE FATHER WHICH HATH SENT HIM."

Our Lord demands the complete surrender of men to Himself—soul and body, mind and will; a submission that no one has a right to demand but God alone.

(*St. Luke xiv.* 25, etc.) "And there went great multitudes with Him; and He turned, and said unto them, IF ANY MAN COME TO ME, AND HATE NOT HIS FATHER, AND MOTHER, AND WIFE AND CHILDREN, AND BRETHREN AND SISTERS, YEA, AND HIS OWN LIFE ALSO, HE CANNOT BE MY DISCIPLE. And whosoever doth not bear his cross, and come after Me, cannot be My disciple." The same truth is stated earlier in St. Luke's Gospel, i.e. the unconditional surrender of all men to

the Saviour, with the added emphasis, that upon this surrender depends a man's future for time and eternity. (*St. Luke ix.* 23, etc.) "And He said to them all, IF ANY MAN WILL COME AFTER ME, LET HIM DENY HIMSELF, and take up the cross daily, and follow Me. For whosoever WILL SAVE HIS LIFE SHALL LOSE IT, AND WHOSOEVER WILL LOSE HIS LIFE FOR MY SAKE, THE SAME SHALL SAVE IT. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away. For WHOSOEVER SHALL BE ASHAMED OF ME AND OF MY WORDS, OF HIM SHALL THE SON OF MAN BE ASHAMED, WHEN HE SHALL COME IN HIS OWN GLORY, AND HIS FATHER'S, AND OF THE HOLY ANGELS."

These are not the words of one whose knowledge was limited. The Modernists seem to have a total misapprehension of the personality of Jesus Christ, and to have brought back the heresies that distracted the early Church in the first centuries regarding the person of our Divine Lord. What was meant by the perfect humanity of Jesus Christ was, that so far as He personally was concerned, He might not use His power as God to aid His necessities as man. But what He could not do for Himself, He did for others in many ways. He multiplied the loaves and the fishes to feed the five thousand. The Devil knew that the Lord had imposed this limitation on Himself, hence sought to destroy His perfect humanity by persuading Him to use His Divine power, and turn the stones into bread to satisfy His hunger. "If Thou be the Son of God, command that these stones be made bread." If He had done that, He would have ceased to be a man such as

we are. "It behoved Him to be made like unto His brethren." So apart from this condition, there were no limits placed upon our Lord. He had unlimited access to the Father, unlimited knowledge at His disposal, and unlimited power in His hands: "I and My Father are one." "He that hath seen Me, hath seen the Father." "He that believeth on Me, believeth not on Me, but on Him that sent Me." The Modernists have taken up an unwarrantable position. They have produced no evidence to substantiate their gratuitous assumptions concerning the fallibility of our Lord's words; and they are not competent to decide such questions as these, seeing these things happened nearly 2,000 years ago, and they are not acquainted with the whole circumstances of the case, and never can be. They must believe in the Jesus Christ who is revealed in the Scriptures. There is no other revelation; there is no other Saviour but Jesus; but He, thank God, is able to save to the uttermost, for all power in Heaven and earth is given into His hands.

CHAPTER VIII

Our Lord Jesus Christ came down from Heaven to be the Saviour of the World; and His teaching concerning this Great Salvation is Supernatural and Divine.

OUR Saviour when He spake demanded that all men believe His words, and taught them that the hope of Eternal Salvation depended upon their belief in the doctrines that He taught them, and in the truth of the words He spake to them. Those who believed His words, and built their hopes of salvation upon them, would be saved; and those who believed not would be forever lost.

(*St. Matt. vii.* 24, etc.) "Therefore WHOSOEVER HEARETH THESE SAYINGS OF MINE AND DOETH THEM, I WILL LIKEN HIM TO A WISE MAN, WHICH BUILT HIS HOUSE UPON A ROCK. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and IT FELL NOT, FOR IT WAS FOUNDED UPON A ROCK. And WHOSOEVER HEARETH THESE SAYINGS OF MINE, AND DOETH THEM NOT, SHALL BE LIKENED UNTO A FOOLISH MAN, WHICH BUILT HIS HOUSE UPON THE SAND. And the rain descended, and the floods came, and the winds blew, and beat upon that house, AND IT FELL:

AND GREAT WAS THE FALL OF IT. AND IT CAME TO PASS, when Jesus had ended these sayings, the people were astonished at His doctrines; FOR HE TAUGHT THEM AS ONE HAVING AUTHORITY, and not as the Scribes."

Almost with His last words, as He stood before the Roman Governor, He maintained that He taught the Truth; and that all who were true of heart would hear His words and believe them.

(*St. John xviii.* 37, etc.) "Pilate therefore said unto Him, Art Thou a king, then? Jesus answered, Thou sayest that I am a king. To this end was I born, and FOR THIS CAUSE CAME I INTO THE WORLD, THAT I SHOULD BEAR WITNESS UNTO THE TRUTH. EVERY ONE THAT IS OF THE TRUTH HEARETH MY VOICE. Pilate saith unto Him, What is truth? And when he had said this, he went out again to the Jews, and saith unto them, I find in Him no fault at all."

Our Lord's teaching was not according to the ordinary beliefs of the Jews among whom He lived and with whom He had been brought up. His teaching was directly opposed on many points to that of the Jewish teachers of His day; and He expressly declared that He came to make known to the world things that were never known before.

(*St. Matt. xiii.* 33, etc.) "Another parable spake He unto them: The Kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened. All these things spake Jesus unto the multitude in parables, and without a parable spake He not unto them; that it might be fulfilled which was spoken by the prophets saying, I

will open my mouth in parables, I WILL UTTER THINGS WHICH HAVE BEEN KEPT SECRET FROM THE FOUNDATION OF THE WORLD."

Jesus Christ came to throw light upon the whole Bible. Without this key to the Scriptures the Old Testament would be an insoluble riddle; but in Jesus, the light shines from Heaven upon its pages and all is clear and plain.

(*St. John i.* 10, etc.) "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. BUT TO AS MANY AS RECEIVED HIM, TO THEM GAVE HE POWER TO BECOME THE SONS OF GOD, EVEN TO THEM THAT BELIEVE IN HIS NAME; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and WE BEHELD HIS GLORY, THE GLORY AS OF THE ONLY BEGOTTEN OF THE FATHER) FULL OF GRACE AND TRUTH."

John the Baptist witnessed that Jesus Christ was above all earthly teachers, and the perfect embodiment of the truth of God.

(*St. John iii.* 31, etc.) "HE THAT COMETH FROM HEAVEN IS ABOVE ALL, he that is of the earth is earthly, and speaketh of the earth, HE THAT COMETH FROM HEAVEN IS ABOVE ALL. And what He hath seen and heard, that He testifieth, and no man receiveth His testimony. HE THAT HATH RECEIVED HIS TESTIMONY, HATH SET TO HIS SEAL THAT GOD IS TRUE. FOR HE WHOM GOD HATH SENT, SPEAKETH THE WORDS OF GOD; FOR GOD GIVETH NOT THE SPIRIT BY MEASURE UNTO

HIM. THE FATHER LOVETH THE SON, AND HATH COMMITTED ALL THINGS INTO HIS HAND."

Jesus came to enlighten the darkness of our nature's night and to impart to weary burdened souls the peace of God which passeth all understanding.

(*St. Luke i.* 77, etc.) "TO GIVE KNOWLEDGE OF SALVATION UNTO HIS PEOPLE BY THE REMISSION OF THEIR SINS, THROUGH THE TENDER MERCY OF OUR GOD; whereby the dayspring from on high hath visited us, TO GIVE LIGHT TO THEM THAT SIT IN DARKNESS AND IN THE SHADOW OF DEATH, TO GUIDE OUR FEET INTO THE WAY OF PEACE."

Jesus affirmed that no one could know God except by Revelation from Himself, and no one could know Him, except by the Revelation of the Father; for He and His Father are one.

(*St. Luke x.* 21, etc.) "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of Heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in Thy sight. ALL THINGS ARE DELIVERED UNTO ME OF MY FATHER: AND NO MAN KNOWETH WHO THE SON IS BUT THE FATHER, AND HE TO WHOM THE SON WILL REVEAL HIM. And He turned Him unto His disciples, and said privately; Blessed are the eyes that see the things that ye see; for I tell you that many prophets and kings have desired to see those things that ye see, and have not seen them; AND TO HEAR THOSE THINGS THAT YE HEAR, AND HAVE NOT HEARD THEM."

It was recognized by those that heard our Lord, that

He was possessed of extraordinary wisdom, and that no man had ever yet appeared who spake as He did.

(*St. Matt. xiii.* 54, etc.) "And when He was come into His own country, He taught them in their synagogues, insomuch that THEY WERE ASTONISHED, AND SAID, WHENCE HATH THIS MAN THIS WISDOM AND THESE MIGHTY WORKS? Is not this the carpenter's son? Is not His mother called Mary? And His brethren, James and Joses, and Simon and Judas? and His sisters, are they not all with us? WHENCE HATH THIS MAN ALL THESE THINGS? And they were offended in Him."

At the early age of twelve years, He was fully conscious of His Divine Mission, and astonished the doctors of the law with His wisdom and His answers.

(*St. Luke ii.* 46, etc.) "It came to pass that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And ALL THAT HEARD HIM WERE ASTONISHED AT HIS UNDERSTANDING AND ANSWERS. And when they saw Him they were amazed; and His mother said unto Him, Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing. And He said unto them, How is it that ye sought Me? WIST YE NOT, THAT I MUST BE ABOUT MY FATHER'S BUSINESS?"

We all think of King Solomon as the wisest man that ever lived, but our Lord declared that His wisdom was greater than the wisdom of Solomon.

(*St. Matt. xii.* 38, etc.) "Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a sign from Thee. But He answered and said unto

them, An evil and adulterous generation seeketh after a sign; and there shall be no sign given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in the judgment with this generation, and shall condemn it; because THEY REPENTED AT THE PREACHING OF JONAS, AND BEHOLD, A GREATER THAN JONAS IS HERE. The queen of the south shall rise up with this generation and condemn it; for SHE CAME FROM THE UTTERMOST PARTS OF THE EARTH TO HEAR THE WISDOM OF SOLOMON; AND BEHOLD, A GREATER THAN SOLOMON IS HERE."

We hear a great deal about the honest doubter, but we would like to hear more about the honest believer. There is no excuse for doubting the words of Jesus. We have every evidence of His supernatural and Divine knowledge. It was by the revelation of the Father that Peter was able to make what must have appeared at the time to be a most astounding statement: "Thou art the Christ, the Son of the living God." It was the Father's will that simple, childlike minds should have the things of Christ revealed to them, while they were hidden from the wise and the prudent. It is not wisdom we need in order to believe our Lord's words, it is humility and faith.

(*St. John v.* 33, etc.) "Ye sent unto John, and he bare witness unto the truth; but I receive not testimony from man; but THESE THINGS I SAY THAT YE MIGHT BE SAVED. He was a burning and a shining light, and ye were willing for a season to rejoice in His light. But

I HAVE GREATER WITNESS THAN THAT OF JOHN ; FOR THE WORKS THAT THE FATHER HATH GIVEN ME TO FINISH, THE SAME WORKS THAT I DO, BEAR WITNESS OF ME, THAT THE FATHER HATH SENT ME. AND THE FATHER HIMSELF, WHICH HATH SENT ME, HATH BORNE WITNESS OF ME. Ye have neither heard His voice at any time, nor seen His shape. And YE HAVE NOT THE WORD OF GOD ABIDING IN YOU ; FOR WHOM HE HATH SENT, HIM YE BELIEVE NOT. Search the Scriptures, for in them ye think ye have eternal life, AND THEY ARE THEY THAT TESTIFY OF ME ; and ye will not come to Me, that ye might have life."

This chapter might very appropriately close with the testimony, given by Himself, to our Lord's supernatural knowledge in the closing scenes as He hung upon the Cross.

(*St. John xix.* 28, etc.) " After this, JESUS KNOWING THAT ALL THINGS WERE NOW ACCOMPLISHED, THAT THE SCRIPTURE MIGHT BE FULFILLED, SAITH, I THIRST. Now, there was set there a vessel full of vinegar, and they filled a sponge with vinegar and put it upon hyssop, and put it to His mouth. When Jesus therefore had received the vinegar, He said, IT IS FINISHED. And He bowed His head, and gave up the ghost.'

With these simple truths, so plainly stated in the holy Scriptures, the Christian has no hesitation in believing in the infallibility of the words of his Lord and Master. His words are the words of truth and His words are words of power, for they are the words of God. And unless men believe His words they cannot be saved ; for He hath said : " I am the Truth "—" No man cometh to the Father, but by Me."

CHAPTER IX

Our Lord Jesus Christ bestowed Supernatural Knowledge upon His disciples.

WE believe that the writers of the books of the Bible were inspired of God; that is, they were taught of God, and guided by God in writing the books which they have given to us. These holy men did not write down their own thoughts or opinions; they wrote as they were moved to write by the Holy Spirit. So God is the Author of the books, and responsible for the truth of the books, as these holy men first delivered them to the world.

Even when brought before kings and magistrates, they were not to prepare beforehand the answers they were to make to the charges brought against them; God would be to them mouth and wisdom.

(*St. Matt. x.* 18, etc.) "Ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak; FOR IT IS NOT YE THAT SPEAK, BUT THE SPIRIT OF YOUR FATHER, WHICH SPEAKETH IN YOU."

And towards the end of His earthly ministry, our Lord, knowing the difficulties and the dangers that awaited the heralds of the Cross, encouraged His disciples with the promise of wisdom from on high, to guide them into all truth.

(*St. Luke xxi.* 12, etc.) "But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for My Name's sake. And it shall turn to you for a testimony. SETTLE IT THEREFORE IN YOUR HEARTS, NOT TO MEDITATE BEFORE WHAT YE SHALL ANSWER, FOR I WILL GIVE YOU A MOUTH AND WISDOM, which all your adversaries shall not be able to gainsay nor resist." Here is a direct promise to His disciples of Divine illumination, and surely we must believe that He who had the power to bestow this supernatural gift upon others, must Himself have possessed it, though in a more perfect and absolute degree even than that possessed by His disciples.

Indeed, under the Gospel, all true Christians are taught of God, as the prophet Isaiah prophesied they should be; for otherwise they could never know God as their reconciled Heavenly Father, a knowledge that comes only by Revelation. Every true believer knows this, for he realizes that it was by the Holy Spirit—who took of the things of Christ and revealed them to him—that he was enabled to believe to the saving of his soul.

(*St. John viii.* 30, etc.) "As He spake these words, many believed in Him. Then said Jesus to those Jews who believed in Him, IF YE CONTINUE IN MY WORD,

THEN ARE YE MY DISCIPLES INDEED; AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."

Our Lord promised His disciples many things in the gift of the Holy Spirit: He would guide them into all the truth; He would reveal to them more and more of the fullness of Christ; He would show them things to come: (*St. John xvi.* 7, etc.) "Nevertheless, I tell you the truth; it is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment. OF SIN, BECAUSE THEY BELIEVE NOT ON ME; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged. I have many things to say unto you, but ye cannot hear them now. Howbeit, WHEN HE THE SPIRIT OF TRUTH IS COME, HE WILL GUIDE YOU INTO ALL TRUTH; for He shall not speak of Himself; but WHATSOEVER HE SHALL HEAR, THAT SHALL HE SPEAK; AND HE WILL SHOW YOU THINGS TO COME. HE SHALL GLORIFY ME, FOR HE SHALL RECEIVE OF MINE, AND SHALL SHOW IT UNTO YOU."

If people would pay more heed to what the Bible says than to what many are saying about the Bible, they would get nearer to the truth. For instance, some have said: How could the disciples remember such long discourses as the Sermon on the Mount, the sixth, fourteenth, fifteenth, sixteenth, and seventeenth chapters of St. John's Gospel? If they read their Bibles, and took heed to what they read, they would

find the explanation given there; that the Spirit of God would bring all things to their remembrance.

(*St. John xiv.* 25, etc.) "These things have I spoken unto you, being yet present with you; but THE COMFORTER WHICH IS THE HOLY GHOST, WHOM THE FATHER WILL SEND IN MY NAME, HE SHALL TEACH YOU ALL THINGS, AND BRING ALL THINGS TO YOUR REMEMBRANCE, WHATSOEVER I HAVE SAID UNTO YOU." All Christians are taught of God, for "no man can say that Jesus is the Lord but by the Holy Ghost," and it is by Revelation, that Jesus is made known to them as Lord and Saviour.

(*St. John vi.* 43, etc.) "Jesus therefore answered and said unto them, Murmur not among yourselves. NO MAN CAN COME TO ME, EXCEPT THE FATHER WHICH HATH SENT ME DRAW HIM, and I will raise him up at the last day. It is written in the prophets, And THEY SHALL BE ALL TAUGHT OF GOD. EVERY MAN THEREFORE THAT HATH HEARD, AND HATH LEARNED OF THE FATHER, COMETH UNTO ME."

Many who profess to have great difficulties in exercising faith would find it easier if they made up their minds to do the will of God. The difficulties to faith after all, are heart difficulties rather than intellectual difficulties. Many heard His words and saw His miracles, and yet they believed not, and the Lord giveth the reason:

(*St. John vii.* 15.) "The Jews marvelled saying, How knoweth this man letters, having never learned? Jesus answered them and said, My doctrine is not Mine, but His that sent Me. IF ANY MAN WILL DO HIS WILL, HE SHALL KNOW OF THE DOCTRINE, WHETHER IT BE OF GOD, OR WHETHER I SPEAK OF MYSELF."

Jesus Christ is the Light of the World, and those who believe in Him do not walk in darkness, for they have the light of life. He was God manifest in the flesh, and those who believe in Him see in Him the glory of God. There are some who say they cannot believe in miracles. If so, they must of necessity reject the Bible altogether; they must reject the Christian Creed: "I believe in God the Father ALMIGHTY." A Christian believes in miracles; He Himself is a miracle, for He walks in the light of God.

(*St. John xii.* 44, etc.) "Jesus cried and said, HE THAT BELIEVETH ON ME, BELIEVETH NOT ON ME, BUT ON HIM THAT SENT ME. And He that seeth Me, seeth Him that sent Me. I AM COME A LIGHT INTO THE WORLD, THAT WHOSOEVER BELIEVETH ON ME SHOULD NOT WALK IN DARKNESS. If any man hear My words and believeth not, I judge him not; for I came not to judge the world, but to save the world. HE THAT REJECTETH ME, AND RECEIVETH NOT MY WORDS, HATH ONE THAT JUDGETH HIM, EVEN MY WORD THAT I HAVE SPOKEN, THE SAME SHALL JUDGE HIM AT THE LAST DAY. For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak." Surely the Messiah of whom Moses spake, of whom the Psalmist sung, and of whom the prophets prophesied, could not possibly be an ordinary man with the ordinary limitations of a man! The whole Bible is concerned with Him.

Speaking to the two disciples going to Emmaus, we are told how that:

(*St. Luke xxiv.* 27.) "Beginning at Moses and all the prophets He expounded unto them in all the Scriptures THE THINGS CONCERNING HIMSELF." Which made them

joyfully exclaim : " Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures ? " In these chapters, as it has been said before, it is only from the four Gospels that proofs are given for the infallible truth of the words spoken by Jesus. But in concluding this chapter, it is necessary to show that the supernatural gifts promised by our Lord to His disciples were actually fulfilled to them, and were recognized by the Christian Church in apostolic days as the miraculous gifts of the Holy Ghost.

(1 *Cor. xii.* 3, etc.) " No man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit ; to another faith, by the same Spirit ; to another the gifts of healing by the same Spirit ; to another, the working of miracles ; to another prophecy ; to another, the discerning of spirits ; to another divers kinds of tongues ; to another the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." Surely any honest man must admit that He who could promise these miraculous gifts to His followers, and actually fulfil these astounding promises in due time, could not possibly be one who was limited in His own knowledge, or one whose words men are at liberty to doubt !

CHAPTER X

Our Lord Jesus Christ claimed to be God, His disciples believed Him to be God, and they accepted His words as the Words of God.

CHRISTIAN men have always held that Jesus Christ is a miraculous person, that the Bible is a miraculous book, that the Gospel has a miraculous power to work in man a conviction of sin, and to turn the sinner from his sin to his Saviour. The man who has ceased to believe in the miraculous has ceased to be a Christian. Jesus claimed to be God, and that being so, Almighty power was in His hand; and this Almighty power He displayed in manifold ways. St. John opens his Gospel with the declaration that Jesus Christ was God.

(*St. John i.* 1, etc.) "IN THE BEGINNING WAS THE WORD, THE WORD WAS WITH GOD, AND THE WORD WAS GOD. THE SAME WAS IN THE BEGINNING WITH GOD. All things were made by Him, and without Him was not anything made that was made. In Him was life, and THE LIFE WAS THE LIGHT OF MEN; AND THE LIGHT SHINETH IN DARKNESS, AND THE DARKNESS COMPREHENDED IT NOT." That the Deity of Christ was not a

private opinion of St. John, but the common belief of the disciples of our Lord, is clearly made known to us.

(*St. John vi.* 67, etc.) "Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life; and WE BELIEVE AND ARE SURE, THAT THOU ART THAT CHRIST, THE SON OF THE LIVING GOD."

Conviction was wrought in the heart of Nathanael, which compelled him to say:

(*St. John i.* 49.) "THOU ART THE SON OF GOD, Thou art the King of Israel." Jesus said to Thomas:

(*St. John xx.* 27.) "Reach hither thy finger and behold My hands; and reach hither thy hand, and thrust it into My side, and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and my God."

In the ministry of our Lord upon earth there were few believers and many unbelievers; and it has ever been the same. For instance, Jesus said to the Jews:

(*St. John viii.* 56, etc.) "Your father Abraham rejoiced to see My day, and he saw it, and was glad. Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said unto them, VERILY, VERILY, I SAY UNTO YOU, BEFORE ABRAHAM WAS, I AM. Then took they up stones to cast at Him, but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by."

We learn from this that we are not to suppose because many do not believe these things, that therefore they

are not true. They are true whether men believe them or not; they are true if no one on earth believed them. But faith itself is the gift of God, so men must come with great humility of heart, and kneel before the Lord their Maker, and hear the Voice that speaks from Heaven and points them to the Lamb of God that can take away the sin of unbelief. There is no excuse for the sin of unbelief; you may disbelieve man, but you are not at liberty to disbelieve God.

The prophet Isaiah once saw a wonderful vision. He saw the Lord sitting upon His throne, high and lifted up, and His train filled the temple (*Isaiah vi.*). The angels that stood before the throne cried and said, Holy, Holy, Holy, is the Lord of hosts, the whole earth is full of His glory.

Now St. John tells us it was Christ that Isaiah saw. (*St. John xii.* 41.) "THESE THINGS SAID ESAIAS, WHEN HE SAW HIS GLORY AND SPAKE OF HIM." Are these things true? And if so, is it possible that that high and holy One could err, or that His word could ever be doubted? Truly the man has an evil heart of unbelief who doubts the words of Jesus! What a wide gulf separates the believer from the unbeliever! This is what the Lord says of the believer:

(*St. John xvii.* 8.) "I HAVE GIVEN UNTO THEM THE WORDS THOU GAVEST ME; AND THEY HAVE RECEIVED THEM, AND HAVE KNOWN SURELY THAT I CAME OUT FROM THEE, AND THEY HAVE BELIEVED THAT THOU DIDST SEND ME."

Our Lord in claiming to be the Son of God, claimed equality with God,

(*St. John x.* 26, etc.) "Ye believe not, because ye are not of My sheep, as I said unto you. MY SHEEP HEAR MY VOICE, and I know them, and they follow Me; and I GIVE UNTO THEM ETERNAL LIFE, AND THEY SHALL NEVER PERISH, NEITHER SHALL ANY MAN PLUCK THEM OUT OF MY HAND. My Father which gave them Me, is greater than all, and NO MAN IS ABLE TO PLUCK THEM OUT OF MY FATHER'S HAND. I AND MY FATHER ARE ONE."

Jesus Christ is very God of very God, co-equal with the Father, and yet there are to be found some who call themselves Christians, who charge Him with ignorance and, even worse, with a want of straightforward honesty in His teaching. This is awful! We almost feel the pain in His voice as He pleaded with the unbelieving Jews, and which applies with greater force to unbelieving Modernists:

(*St. John viii.* 46, etc.) "IF I SAY THE TRUTH, WHY DO YE NOT BELIEVE ME? He that is of God, heareth God's words; ye therefore hear them not, because ye are not of God."

We know how strict the law of God is with regard to the worship of God. "Thou shalt worship the Lord thy God and Him only shalt thou serve." We know how St. Peter and St. Paul would not countenance the worship that people in their ignorance offered to them. But the Lord accepted this worship, thus accepting the honour due to God only. In the story of the blind man we read:

(*St. John ix.* 35, etc.) "Jesus heard that they had cast him out; and when He had found him, He said

unto him, DOST THOU BELIEVE ON THE SON OF GOD? He answered and said, Who is He, Lord, that I might believe on Him? Jesus said unto him, THOU HAST BOTH SEEN HIM, AND IT IS HE THAT TALKETH WITH THEE. AND HE SAID, LORD I BELIEVE. AND HE WORSHIPPED HIM." There are still those who refuse to acknowledge Christ as Lord and God, and therefore do not worship Him. But the witness of God the Father has testified of Him.

(*St. Matt. xvii.* 5.) "Thou art My beloved Son, in whom I am well pleased, HEAR YE HIM"; and it is the Spirit of God which enables the Christian to see and believe and to rejoice in Christ as his God and Saviour.

No doubt it was very hard at first for His disciples to believe that our Lord was really and truly God, as it must, no doubt, have appeared to contradict the great basic truth of the Jewish religion: "Hear O Israel! The Lord our God is one Lord." But again and again He enforced the truth that He and His Father were one.

(*St. John xiv.* 8.) "Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? HE THAT HATH SEEN ME, HATH SEEN THE FATHER; and how sayest thou then, Shew us the Father? Believest thou not that I AM IN THE FATHER, AND THE FATHER IN ME? THE WORDS THAT I SPEAK UNTO YOU, I SPEAK NOT OF MYSELF, BUT THE FATHER THAT DWELLETH IN ME, He doeth the works. BELIEVE ME THAT I AM IN THE FATHER AND THE FATHER IN ME, or else believe Me for the very works'

sake." And so in due time this wonderful truth came home to their hearts, and they saw and believed. And our Lord was able to say at last :

(*St. John xvii.* 25, etc.) " O righteous Father, the world hath not known Thee ; but I have known Thee, AND THESE HAVE KNOWN THAT THOU HAST SENT ME. And I have declared unto them Thy name, and will declare it ; THAT THE LOVE WHEREWITH THOU HAST LOVED ME, MAY BE IN THEM, AND I IN THEM."

It has been pointed out before, that the immediate cause of Christ's death, and the great charge that the Jews had against Him, was, that He made Himself to be the Son of God in a sense in which He claimed equality with God. He sealed the testimony to His Deity with His blood. The Holy Scriptures prove without doubt, that the words placed at the head of this chapter are strictly true : that the Lord Jesus Christ claimed to be God, that His disciples believed Him to be God, and they accepted His words as the words of God.

CHAPTER XI

Our Lord Jesus Christ is the subject of the whole Bible and is therein revealed to the world as God manifest in the flesh.

JESUS CHRIST came into the world to save sinners. He came to redeem the world by the blood of His Cross. He came to put away the sin of the world by the sacrifice of Himself; and His death is a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sin of the whole world. By that death alone we obtain the remission of our sins, and are made partakers of the Kingdom of Heaven. If it is true, then, that Jesus is the Saviour of the world, He must be God, for none other could save the world but God alone. If He is not God, He cannot be the Saviour of the world. The Deity of Christ and Atonement of Christ stand or fall together.

That He announced Himself to the world as the Lord God is certain, but that has not hindered many from denying His Deity. It therefore seems necessary to ratify and confirm this doctrine—proved in the last chapter from the four Gospels alone—by examining the doctrine as it is taught generally throughout the Holy Scriptures, and thus further to verify the fact

that Christ is God, and hence could not possibly have erred in anything that He said. Christians acknowledge Him to be God, and worship Him as God; and if He is not God, He is an impostor and Christians are offering Him a mistaken and idolatrous worship.

On the other hand, if it is taught in the Holy Scriptures that Christ is God, those who reject His claim are opposing themselves to the most transcendent display which has ever been made, or can be made, of Divine wisdom, goodness and love, and will find themselves, if they continue in this opposition, doomed to the fearful punishment of those who are found fighting against God. The Deity of Jesus Christ must rest for its proof upon the Holy Scriptures.

No doubt there are some things in the Bible hard to understand, but speaking generally the books were written by simple men without any great show of learning, and are easily understood by simple minds. Most of the writers of the New Testament were unlettered men, but they were trained by Jesus, and inspired by Him, and promised by Him that the Holy Spirit would guide them into all the truth; and for this reason we accept their writings as the words of God. If the understanding of the Scriptures depended upon great learning, nine-tenths of the world would find its pages closed against them; whereas the way to God and Heaven is so plain that "the wayfaring man, though a fool, need not err therein." Theologians can do but little for us; they may be able to explain allusions and phrases, which after all, are only of secondary importance; but we can all read in our own

tongue of the wonderful work of God's redeeming love, in the offering up of His only begotten Son, as an atoning sacrifice for the sins of this lost world. A child can understand it. Let us see, then, what the Lord God has to say to us in the Bible generally, concerning the Deity of our Lord Jesus Christ.

Jehovah—Lord—God is the incommunicable name by which the eternal self-existent God revealed Himself to His ancient people Israel. If Jesus Christ is called Jehovah, it means that He is called God, and we shall see that this is the case.

(*Isaiah vi.* 1, etc.) "In the year that King Uzziah died, I saw also Jehovah sitting upon a throne, high and lifted up, and His train filled the temple. . . . And one cried to another and said, Holy, Holy, Holy, is Jehovah of hosts, the whole earth is full of His glory. . . . Then said I, Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, Jehovah of hosts." Now St. John tells us (*St. John xii.* 39) that the King Jehovah that Isaiah saw was Jesus Christ. Truly Jesus was God, as the prophet foretold (*Isaiah vii.* 14) "His name shall be called Immanuel."

The declaration of St. John at the opening of his Gospel is so clear and conclusive that nothing further ought to be needed to prove the Deity of Jesus Christ.

(*St. John i.* 1.) "In the beginning was the Word, and the Word was with God, and the Word was God." Here our Lord Jesus is distinguished from God the

Father, and yet is spoken of as being as absolutely God as the Father Himself.

(*Rom. ix.* 5.) Here Jesus Christ is called God. "Of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." As touching His humanity, He is of the seed of Abraham, as touching His Deity, He is God over all.

(1 *Tim. iii.* 16.) "Without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto Gentiles, believed on in the world, received up into glory." Here the Lord is declared to be the visible Jehovah, embodied in the person of Jesus Christ our Lord.

(*Titus ii.* 13.) "Looking for that blessed hope, and the glorious appearing of the great God our Saviour Jesus Christ." Jehovah is the great God, and so is our Saviour Jesus Christ.

(1 *John v.* 20.) "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life." Jehovah is the true God, and so is Jesus Christ.

(*Isaiah ix.* 6.) "Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulders, and His name shall be called Wonderful, Counsellor, THE MIGHTY GOD, the everlasting Father, the Prince of Peace." Jehovah is the mighty God, so is Jesus Christ.

What was the conclusion of the Apostle Thomas after his three years' intimate acquaintance with Jesus,

and after passing through the dark days of our Lord's death and passion, when he saw Him again after His resurrection and the truth like a flash of light shone into his soul? "My Lord and my God."

What was the result of all the experiences through which the Apostle Peter passed?

(2 *Pet. i.* 1.) "Simon Peter, a servant and an apostle of Jesus Christ, to them who have obtained like precious faith with us, through the righteousness of God our Saviour Jesus Christ." This was the result: Jesus was his God and Saviour.

What was the experience of the Apostle Paul, to whom special visions had been vouchsafed and to whom wonderful revelations had been made known?

(2 *Cor. v.* 20.) "We are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." With the Apostle Paul, God and Christ are interchangeable terms, so God and Christ are one.

There is a remarkable passage from Isaiah, which the Apostle Paul applies to Jesus Christ.

(*Isaiah xlv.* 23.) "I have sworn by Myself, the word is gone out of My mouth in righteousness and shall not return; that unto Me every knee shall bow, every tongue shall swear."

(*Rom. xiv.* 10.) "We shall all stand before the judgment seat of Christ, FOR IT IS WRITTEN, As I live saith the Lord, every knee shall bow to Me, and every tongue shall confess to God." Here as in the former passage; God and Christ are interchangeable terms. God and Christ are one.

Much more might be said, but this book is not a treatise on the Deity of Christ, but is written to prove that Jesus Christ did not and could not err, and that the words of His mouth were divinely true ; for He was as truly God as He was truly man.

It will be sufficient now to show that our Lord possesses Divine attributes, and must therefore be God.

Eternal existence belongs to God, and is also ascribed to Jesus Christ.

(*Col. i.* 17.) " And HE IS BEFORE ALL THINGS, AND BY HIM ALL THINGS CONSIST, and He is the head of the body, the Church ; who is the beginning, the firstborn from the dead, that in all things He might have the pre-eminence." Here Jesus Christ is stated to have existed before all creation, in which case, He must be the uncreated God, existing from all eternity.

(*St. John viii.* 58.) " Jesus said unto them, Verily I say unto you, BEFORE ABRAHAM WAS, I AM." When Jesus took to Himself the incommunicable name " I am," the Jews knew that He claimed eternity with God. Eternal existence is ascribed to Jesus Christ, therefore Christ is God. Omnipresence belongs to God, and is also ascribed to Jesus Christ.

(*St. Matt. xxviii.* 19.) " Go ye into all the world, and preach the Gospel to every creature . . . and lo, I AM WITH YOU ALWAY, EVEN UNTO THE END OF THE WORLD."

(*St. Matt. xviii.* 20.) " When two or three are gathered together in My name, there am I in the midst of them." This implies that in any place, and at any time through-

out the whole world, where His people meet in His name, He is present with them.

Omniscience belongs to God, and is also ascribed to Jesus Christ.

(*Jer. xvii.* 10.) "I Jehovah search the hearts and try the reins, to give to every man according to his ways." But the same attribute is ascribed to our Lord, showing that Jehovah and Jesus are one.

(*Rev. ii.* 23.) "And all the Churches shall know that I am He who searcheth the reins and hearts, and I will give unto every one of you according to your works."

We have given instances in a former chapter of the omniscience displayed by the Lord during His earthly ministry, and may add here the witness of the Apostle John.

(*St. John ii.* 24.) "But Jesus did not commit Himself unto them, BECAUSE HE KNEW ALL MEN, and needed not that any should testify of man, FOR HE KNEW WHAT WAS IN MAN."

Omnipotence belongs to God, and is declared to belong to Jesus Christ.

(*Rev. i.* 8.) "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." And surely He displayed this Almighty power to the world, even in the days of His humiliation. It was by Almighty power that He said to the leper, "I will; be thou clean"; to the man with the withered hand, "Stretch forth thy hand"; to the blind, "Receive thy sight"; to the dead, "I say unto thee, Arise"; and to the winds and the waves, "Peace, be still." His word was Almighty

power as well as eternal truth. He said, "All power is given unto Me in Heaven and earth." Jesus Christ is Almighty God.

Creation belongs to God and creation is ascribed to Jesus Christ.

(*St. John i.* 3.) "All things were made by Him, and without Him was not anything made that was made."

(*Heb. i.* 10.) "Thou Lord in the beginning hast laid the foundation of the earth, and the Heavens are the works of Thine hands."

(*Col. i.* 16.) "By Him were all things created that are in Heaven, and that are in the earth, visible and invisible; whether they be thrones or dominions or principalities or powers; all things were created by Him, and for Him, and He is before all things, and by Him all things consist." How can men escape who neglect this great salvation? The great Creator is become the Saviour of the world.

The government of the universe belongs to God, and also belongs to Jesus Christ.

(*St. Matt. xxviii.* 18.) "All power is given unto Me in Heaven and in earth."

(*Rom. xiv.* 9.) He is "Lord both of the dead and living."

(*Eph. i.* 21.) "He is above all principality, and power, and might, and dominion, and every name that is named; not only in this world, but also in that which is to come; AND HATH PUT ALL THINGS UNDER HIS FEET; and gave Him to be the head of all things to the Church, which is His body; the fullness of Him that filleth all in all." It is only to God to whom such power can be ascribed; therefore Christ is God.

The throne of Judgment belongs to God, but it is Christ that sitteth upon the throne of Judgment.

(*Eccles xii.* 14.) "God will bring every work into Judgment, and every secret thing, whether it be good, or whether it be bad." God is here said to be the Judge, so it is clear that if Jesus Christ is the Judge, He must be God. The following are some of the passages of Holy Scripture asserting this truth:

"For we shall all stand before the Judgment seat of Christ."

"He shall Judge the quick and the dead at His appearing."

"The Father Judgeth no man, but hath committed all Judgment unto the Son."

"When the Son of Man shall come in His glory, with all the holy angels with Him, then shall He sit upon the throne of His glory, etc." God is the Judge of all the earth; Jesus Christ is the Judge of all the earth; God and Christ are one.

Divine worship belongs to the one true God alone, for it is written, "Thou shalt worship the Lord thy God, and Him only shalt thou worship." But Divine worship belongs to Jesus Christ also. Consider therefore this important statement:

(*Heb. i.* 6.) "When He bringeth the first begotten into the world, He saith, Let all the angels of God worship Him." We see, therefore, that it is established beyond doubt that Divine worship is due to Jesus Christ; therefore, Christ is God.

So we need not be surprised that the Gospel of St. Luke should conclude with these words: "And it

came to pass, while He blessed them He was parted from them, and carried up into Heaven. AND THEY WORSHIPPED HIM, and returned to Jerusalem with great joy." The importance of the doctrine of our Lord's Godhead in a discussion on the fallibility or infallibility of our Lord's words cannot be exaggerated. As God He could not lie, as God He could not deceive, as God He could not fail as a teacher in any way. His words are the words of God, and are infallibly true ; for God and man are one Christ.

CHAPTER XII

Our Lord Jesus Christ was an infallible Teacher.

WE are largely concerned in this book with the fact that our Lord Jesus Christ verified the authenticity and inspiration of the Old Testament, and that He believed in the truthfulness of its records. Indeed, He seems to speak of the writings of Moses in the Pentateuch as of equal authority with His own words, when He says, " If ye believe not his writings, how shall ye believe My words ? " This is natural enough if the books are inspired of God. The whole teaching of our Lord is saturated with the Old Testament Scriptures, and He shows how they refer to Him and to His mission, and how His life and His work, His death and His resurrection, were all in fulfilment of Old Testament prophecies. He said to His two sad and troubled disciples on the way to Emmaus :

(*St. Luke xxiv.* 25, etc.) " O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into His glory ? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself."

It was to the Holy Scriptures He appealed in His great contest with Satan; thereby teaching us that we have in them an infallible guide to truth or error; to right or wrong; and that the appeal to the Scriptures is the end of all controversy. The answer of our Lord to each of His temptations was, "It is written." The Christian Church has always accepted the Canon of Scriptures as held by the Jews in the time of our Lord as being the true Scriptures, and inspired by God. If God the Holy Ghost is the Author of the Old Testament equally with the New Testament, we have no right to place the Old Testament on a lower level than the New, and to say the one is to be believed and the other is not, for both are necessary to a full revelation of God and to make known to man the whole counsel of God.

There is no ground whatever for the gratuitous assertion that our Lord made concessions to the popular but erroneous beliefs of the Jews of His day. Much of His teaching was taken up with correcting their wrong impressions, and He tells them that the errors of faith and practice which He condemns in them arose from a want of knowledge, or a want of obedience to the Word of God.

(*St. Matt. xxii.* 29.) "Ye do err, not knowing the Scriptures nor the power of God."

(*St. Matt. xv.* 9.) "In vain do they worship Me, teaching for doctrines the commandments of men."

The higher critics invented these theories concerning the limitations of the knowledge of Christ in order to explain how He came to believe in facts recorded in the Old Testament which they do not believe. They want us to believe that they know more about these things

than He did; as if all the material for investigation was not as open—and even more open—to Him than it is to them; as if He were not better fitted than they are—even humanly speaking, from His circumstances and surroundings—to have understood the Bible better than they do, and to be better able to verify the truthfulness of the events therein recorded than they are. St. Paul says: "What if some did not believe, shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar." For men to sit in judgment upon Jesus and His words, is surely unpardonable pride and presumption. It used to be admitted by Christians, and even by non-Christians, that Jesus Christ as a teacher was infinitely superior in wisdom and knowledge to any teacher that ever lived. The Christian goes beyond this, for he knows, that:

(*Col. ii.* 3.) "In Him are hid all the treasures of wisdom and knowledge."

We do not profess to understand all that is involved in the mysterious union of God and man in Christ Jesus; but we do understand clearly, that His wisdom was infinite, His person was Almighty, and every word spoken by Him has the authority of the Father, the Son, and the Holy Ghost.

It is, therefore, our duty "to contend for the faith once for all delivered to the saints"; and strictly to follow the admonition of the Apostle Paul to Timothy, his son in the faith:

(2 *Tim. iii.* 14, etc.) "Continue thou in the things thou hast learned, AND HAST BEEN ASSURED OF; knowing

of whom thou hast learned them. And that from a child, thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, throughly furnished unto all good works." It seems only right to add other words of the Apostle Paul to his son Timothy, as they seem to have special reference to the doubters and unbelievers so common in our day.

(1 *Tim. vi.* 3, etc.) "If any man teach otherwise, AND CONSENT NOT TO WHOLESOME WORDS, EVEN THE WORDS OF OUR LORD JESUS CHRIST, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, AND DESTITUTE OF THE TRUTH, supposing that gain is godliness: from such withdraw thyself."

May the sublime wisdom of Jesus Christ lead many as it led Prof. Romanus, once an agnostic and a strong opponent of Christianity, to recognize the Divine character of our Lord's teaching, and to find joy and peace through believing in His Word. Prof. Romanus said that one great evidence of the Divine character of our Lord's teaching was the absence "of any doctrine which the subsequent growth of human knowledge, whether in natural science, ethics, political economy or elsewhere, has had to discount." And on the other hand He has shown that His Divine teaching included

" all that the growth of knowledge has shown to be essential factors for the happiness of individuals and the national life."

In conclusion, we are justified in saying that the Holy Scriptures give no countenance whatever to the " Limitation Theory," or the " Accommodation Theory." Both are contrary to the character of our Lord as recorded in the writings of the Evangelists ; the former charges Him with ignorance, the latter with deceit. The Gospels tell us plainly enough about the supernatural knowledge of Jesus Christ, that He was able to read men's thoughts, that He knew what was happening in places far distant from where He stood, that He was able to foretell events, that He was stated to be God, the Creator of all things and the final Judge of all mankind ; surely such a One was well able to decide so simple a question as the authenticity and inspiration of the Old Testament Scriptures. And He has decided it.

The Holy Scriptures, like Himself, are truly human and truly Divine. " Holy men spake as they were moved by the Holy Ghost, and just as when God sent His Son into the world, He sent Him not in the fashion of an angel, nor in the fashion of celestial and glorified form, but made Him in all points like His brethren ; so when He sent into the world His written Word, it came not with an angel's plume, but with a reed from Jordan, and consigned to paper from the Nile, every word of it Hellenistic or Hebrew, yet every word more or less Heavenly."

If there was error or corruption in the Jewish Scriptures, we feel sure our Lord would have told us about it ; for He could never lend Himself to deceit or fraud

in any shape or form. On the contrary, He has made it clear that He believed them absolutely, and regarded them as infallibly true in every jot and tittle of their composition. On His authority, then, we accept every word of Holy Scripture; as it was originally given by God, and as it was written down in the original documents delivered to the world by the inspired prophets who wrote them. The duty of the critic is to give us as perfectly correct a text as it is possible to obtain, but he is not at liberty to question the facts therein recorded. On these things the opinions of the Modernist are worth nothing. We accept the Holy Scriptures as the infallible Word of God, and in doing so we know we are not following cunningly devised fables but are taking our stand upon the impregnable rock of eternal truth; for our Lord has said: "Heaven and earth shall pass away, but My words shall not pass away."

Here is the summary of the Christian's belief concerning his Saviour Jesus Christ.

> "I believe in God the Father Almighty, maker of Heaven and earth; and of all things visible and invisible. And in the one Lord Jesus Christ; the only begotten Son of God; Begotten of His Father before all worlds; God of God; Light of Light; Very God of Very God; Begotten, not made; Being of one substance with the Father; By whom all things were made; Who for us men, and for our salvation, came down from Heaven; And was incarnate by the Holy Ghost of the Virgin Mary; And was made man."
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> (NICENE CREED, A.D. 325.)

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